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## WHY A CATHOLIC HISTORY OF EDUCATION

It has been truthfully remarked by a profound thinker of the teaching profession that the light shining in on the teacher through the window of the history of education is worth a whole library of devices. At any rate, an ever living and growing knowledge of educational history fosters respect for the past and promotes modesty and docility in the teacher who studies it, and thus makes him more efficient in preparing the young for this world, in alluring to brighter worlds and leading the way. The history of education is valuable to the teacher because of the inspiration it affords.

As a new and worthy contribution to this subject, Dr. P. J. McCormick's "History of Education" will be received with favor by all the teachers and professors of the Catholic educational system of the United States. It is much to be regretted that we have not had a Catholic history of education long ere this.

To histories of education written by non-Catholics and anti-Catholics there is no end, ranging all the way from the downright libel of Compayré to the somewhat fair output of Monroe. Compayré, with undisguised prejudice, attacks Catholic teaching; he distorts practices of certain old teaching orders in the Church, especially the Jesuits and the Christian Brothers, with a view of holding up to ridicule the whole plan and purpose of Catholic education. We might as well dismiss Compayré at once as too libellous for a hearing. Though he finds a place in some

country normal schools, in the University of Harvard he is set down as the most unreliable of those who have undertaken to write the history of education.

Other writers on the history of pedagogy may not be guilty of glaring sins of commission, like Compayré's, but they are not free from plenty of little and big faults of omission, in passing over with indifference and neglect, the efforts and the achievements of the Church in the work of education.

Many histories of education ignore completely St. John Baptist De La Salle. Yet La Salle was the originator of all that is most valuable in our public school system. La Salle founded the first normal school that ever existed. He insisted upon the gratuity of elementary teaching. He was effective in making the vernacular the vehicle of instruction in the common schools. Notwithstanding these merits, some writers of the history of pedagogy profess to know little or nothing about him.

St. Ignatius Loyola, his society and its *Ratio Studiorum* receive scant mention from the historians of education. Catholic educational ideals and Catholic educational endeavors in the mighty parochial school system of our country, in the numerous Catholic colleges and thriving Catholic universities that dot the land, are all passed over in painful silence by our historians who pretend to give a complete account of the ideals, strivings and achievements of the teaching profession. The Church is disregarded in these histories of education. No adequate mention is made of St. Benedict, St. Dominic, St. Ignatius, St. De La Salle; but there is plenty of space found for Comenius, Pestalozzi, Froebel, Herbart, Spencer, Rousseau and others.

As we look on calmly at the underrated and the over-rated heroes of educational history, we feel like entering into the sentiments of Cato, the Greek, who, after viewing the statues erected by his fellow citizens and considering the statues that should have been erected and were not,

said: "I should prefer that future ages wonder why a statue was not erected to Cato than that they should inquire why a statue was erected to him." The histories of education erect no statues to the Church and to the founders of the Church's teaching orders, but the Church and the orders are, as Cato preferred to be, conspicuous by the absence of monuments along the great highways of educational endeavor as traced and constructed by the non-Catholic writers of the history of pedagogy.

Who are those to whom the largest niches are assigned in the hall of fame by non-Catholic writers of the history of education? They are Comenius, Rousseau, Pestalozzi, Froebel, Herbart, and Herbert Spencer.

Comenius is accredited with having invented object lessons. Object lessons, however, are as old as the time of the Prophet Jeremias. Read the first six verses of the eighteenth chapter of Jeremias: "The word that came to Jeremias from the Lord, saying: 'Arise and go down into the potter's house, and there thou shalt hear by words.' And I went down into the potter's house, and behold he was doing a work on the wheel. And the vessel was broken, which he was making of clay with his hands; and turning he made it another vessel, as it seemed good in his eyes to make it. Then the word of the Lord came to me, saying: 'Cannot I do with you, as this potter, O house of Israel,' said the Lord? Behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.'" Here we have an object lesson that surpasses in originality and power anything of the kind for which our modern pedagogues claim credit. Comenius contributes to educational literature his famous *Orbis Sensualium Pictus*, a picture-book for the young. The Church from the age of the catacombs has believed in the efficacy of pictures as a means of education. Protestantism banished pictures from its Churches, and a hundred years later it occurred to Comenius that it would be a good thing to reintroduce them for the benefit of the young. So he

gave us his *Orbis Pictus* and ever since has he been hailed as the originator of an educational idea that in reality is as old as the days of St. Luke.

Rousseau is another of our non-Catholic educational heroes. His claim to this recognition is undoubtedly based on his *Emile* in which the most visionary theories regarding education are advocated. He advised complete isolation for children, and he himself sent his children to an orphan asylum that he might have all the more time to give other parents impracticable views on the education of their children. Why Rousseau should have a statue in the educational hall of fame few, if any, know.

Next in order comes Pestalozzi. His accredited contribution to pedagogical lore is principally an estimate of the value of perception or sensation in the process of education. He believed and taught that the senses should be appealed to as much as possible in the work of education. Seventeen hundred years before the time of Pestalozzi, Christ instituted seven sacraments which appeal to the senses and which through sensible signs, signify and convey invisible grace. The Church, in the ceremonies of the Mass, in the ceremonies which accompany the administration of all the sacraments, in the sacred vestments of her ministers, in the statues, crucifixes and paintings of her churches, in her music and architecture, appeals to the senses and thus through sensible perception directs the mind upward, like the Gothic spire and the Gothic ogive, to seek the things that are above. Protestantism, as far as it could, abolished all that was sensible in the Church, the grand old mother of education, and two centuries after Luther and Calvin, Pestalozzi finds out that after all perception ought to figure in the work of education. He reintroduces some of what his Protestant forbears had banished of the Church's practices, and he has ever since been hailed as an originator.

The next educational hero in the order of time is Froebel. To him is attributed the origination of kindergar-



tens, the bringing of the play element into the classroom for young children. Since Froebel's time children are assumed to be ignorant of how to amuse themselves intelligently and innocently, so professional amusers are provided by paternal government school boards. But if we study conditions that existed for children before the ascendancy of Froebelianism we shall find that boys and girls were even then well able to amuse themselves and with the same merriment and a great deal more spontaneity. Besides, Froebel was not the first to become intensely interested in very young children. Long before Froebel, a greater Teacher than he manifested extraordinary concern for the young when he said, "Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." The same Authority made the child the standard for salvation when He said, "Unless you become as this little child, you shall not enter into the Kingdom of Heaven." The Son of God became a little child, and for two weeks every year the Crib of Bethlehem, with the Infant as a central figure, becomes an object of attraction in all our Catholic churches. Santa Claus, with all his attraction for childhood is a Catholic creation. Froebelians forget or overlook all this and hail Froebel as the first to treat children with the tenderness their young years demand.

Another educational celebrity is Herbart who about a hundred years ago, introduced the term "apperception" into pedagogical parlance. Now apperception is nothing more than an understanding of our perceptions. Whereas, then perception is the coming into contact with a thing through the senses, is the impression left on the mind by sensation, apperception is the understanding of perception, of what the senses perceive. Now apperception for which Herbart gets so much credit from the historians of education is, if not as old as the world, at least as old as the time of Baltassar. Baltassar perceived the handwriting on the wall, but he did not apperceive it.

Daniel both perceived it and apperceived it; he saw it and understood it; and skillful teacher that he was, he brought the wicked king to an apperception of the three famous words, Mane, Thecel, Phares. To the perception of Baltassar, Daniel supplied the apperception, but for Nabuckodonosor who had completely forgotten his dream, Daniel gave both the perception and the apperception, in telling the dream and giving the interpretation thereof.

The Church, the great teacher of teachers, who believes thoroughly in signs and symbols, has ever been careful that her children understand those signs and symbols, that they apperceive as well as perceive. The sign of the cross, for instance, to people only perceiving without apperceiving, is a meaningless motion, or an effort to chase flies, but to those who add apperception to perception, the sign of the cross is a pithy synopsis of the three principal mysteries of our holy religion, the Holy Trinity, the Incarnation and the Redemption. In the ancient catacombs the first Christians placed figures of a fish on the walls of their underground apartments. For the uninitiated who simply perceived, the fish had no significance, but for the Christians who brought apperception to bear upon their perceptions that *fish* spelt out *Ἰησοῦς Χριστός Θεοῦ Υἱὸς Σωτὴρ* Jesus Christ, Son of God, Savior. Apperception was, therefore, well understood long before the time of Herbert. He did not introduce a knowledge of it to mankind. He may have coined the word, but he did not discover or invent the process apperception.

The last of our erring educationists to whom we shall pay our respects is Herbert Spencer. Spencer startled the teaching world by the publication of four essays on education some sixty years ago. He divided up the subject for us pretty nicely by his essays on Physical Education, Intellectual Education and Moral Education, but in the first of the four, "What Knowledge is of Most Worth?" he astounded the reading public by his vigorous plea for the sciences as preferable to all forms of lit-

erature. Spencer was evidently trying to make a virtue of necessity. His argument, when examined in the light of his personal history, reminds us of the old story of the sour grapes. When Spencer was a student in Old Cambridge, the education given in that university, as well as in her sister, Oxford, rested on a tripod, the three legs of which were, Latin, Greek and Mathematics. Spencer was all right in mathematics, but in neither Latin nor Greek could he make good. Instead of three, therefore, he had only one support to rest on. Benjamin Franklin tells us, "It's hard for an empty bag to stand upright." Spencer found it just as difficult for a tripod to rest on one limb, so he left the University of Cambridge a disappointed, disgruntled man, and in self-defense wrote his tirade against the languages and apotheosis of the sciences. Since he is a biased judge, his arguments have, of course, to be taken with a grain of salt.

It is not the object of this paper to disparage the efforts of Comenius, Pestalozzi, Froebel, Herbart or Spencer. No; far from it. We are, indeed, indebted to them for valuable contributions to educational science, but they are not the paragons of perfection our dissenting brethren, who have written histories of education, would make them out to be. Whatever is best in their educational doctrine is nothing more than modern and catchy phrasing of pedagogical tenets held by the Church for the two thousand years she has been exercising her God-given mission of teaching all men.

Histories of education designedly ignore the Church and yet the Church, through her popes and councils, her fathers and doctors, her bishops and priests, her monks and nuns, constitutes the greatest and the most efficient teaching force the world has ever seen. Consider the timeliness and efficiency of the teaching orders of the Church. The founder of the Benedictines, the youth, St. Benedict, was particularly adapted to his age. It was then in the sixth century that the nations of Europe were

coming into existence. The face of the earth was being renewed and the young saint gave all the buoyancy of his youth to his order, and the Benedictine Order in turn led the pace in the world's march for seven centuries.

With the opening of the thirteenth century, however, society had reached its maturity and it needed a different kind of teacher. He was furnished by the Church in the person of St. Dominic, a man ripe from the schools, seasoned with the tints of forty-five autumns. Like the Benedictines, the Dominicans as teachers deserve well of the Church on many counts, not the least of which is the giving us the Angel of the Schools, St. Thomas Aquinas.

But in the sixteenth century disorganization set in. Revolt, upheaval, chaos destroyed old conditions. What was most needed then was discipline, a species of spiritual militarism. God called into the breach the soldier Ignatius and the Church blessed and sanctioned the society he founded to carry on the Church's plan for the education and enlightenment of the world.

Cardinal Newman in his *Historical Sketches*, selects as worthy of special mention these three types of Catholic educational institutions, the Benedictines, the Dominicans, the Jesuits. To these three we can very consistently add a fourth which embraces the type of school in which we are most interested. Our own age has its own problems. This is the age of industrialism. St. John Baptist De La Salle is its educational apostle. His gratuitous, vernacular schools have brought the blessing of education within the reach of all, and his normal schools have made it possible to have that blessing dispensed with effectiveness.

It has been the aim of this paper to present a brief estimate of the Church's work in education. Though her efforts have been gigantic and long-enduring, yet scanty has been the recognition obtained from non-Catholic writers of the history of education. Only occasionally does a fair-minded onlooker, like Bird S. Coler, in his

"Two and Two Make Four," give credit where credit is due. The Church is the greatest of educators by length of time in the profession and by the quality of the work planned and accomplished.

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## FREEDOM AND SYMPATHY

What is literature, after all, but the free expression of a free human spirit! Look into the history of the Tower and of Tyburn and the rack; read the lives of Crashaw, of Chatterton, and of Keats; spend a night on the Embankment with Francis Thompson; give hostages to Fate with Stevenson and Scott; and you will find confirmation of this freedom. How, then, can we hope to understand or to lead others to understand an unfettered self-outpouring unless we, too, and they, are free! How can any study of literature be adequate which is not intensely personal! How can the function of literature—to reveal and depict life, to cheer and console life, to guide and direct life—achieve its just and proper ends unless it be exercised and appreciated in a fair, ungrudging way!

Literature fails in its functioning, in that moment in which it becomes superficial or stereotyped or imitative—for in that moment the soul has gone out of it, it is a dead thing and no longer a vital and personal part of human existence, it is no longer literature. And so with the criticism and appreciation of literature. A lack of humility is most often the source of its undoing, a lack of that humility which admits an opinion in others; a lack of that humility which is known as culture and which consists of a delicate balance in the adjustment of the critical faculty; of that humility which sees the greatest good and is ready and willing to believe, even when it does not see; that humility which is self-confident without narrowness, powerful without arrogance, and generous always. In such spirit will the closest approach be made to the fuller understanding of literature. The final, fullest understanding will come only when we can walk on the ramparts of heaven and hold high communion with those who have flamed upward into an eternal glow of fame!



Yet even the fuller understanding is a great achievement for us whose feet are still upon the ground no matter how untrammelled our fancy and imagination be. If we have come even into a fair degree of contact with the free spirit of literature we have gained immeasurably. For one of the greatest services which literature performs, or should perform if it is functioning at the highest of its power, is the broadening of human sympathy. We are useful in the world largely in that measure in which we are sympathetic. To the extent to which we can enter into the understanding of others we widen the range of our power to do good, to lift, and to help others to look up and laugh. The wider our sympathies, the nearer we approach the ideal of citizenship, for that much nearer have we come to bearing one another's burdens. And the broader outlook upon life the better Christians do we become, because the greater is our charity. These things a long association with literature and love of it will bring to us. And in this habit of mind should we hold ourselves towards literature.

Its shores are littered with the wrecks cast up by the lack of sympathy when, in other times, brave spirits adventured down the horizon in their quest of the El Dorado of golden song and story. Of course, there are anchored peacefully in its ports the freighted argosies of those who found an in-streaming tide and a fair breeze and a cloudless sunset. Yet there looms up over all, the while, the figure of One who was misunderstood and who suffered on the Hill between two thieves. Can anyone observe these things without the pulses stirring! Can anyone hear such songs and stories with a quiet heart! Can anyone speak the words of voices long since stilled and not set the blood a-leaping! Can sympathy lie sluggish when confronted with an appeal like this! Can heart and soul be so utterly in the grip of the physical that no lyric cry will arouse them! Can understanding be so dulled, so narrowed, that it can appreciate

only the evident, the exhausted—that it cannot sense the mystic and the inapprehensible which no words can utter, that it cannot realize

"If all the pens that ever poets held  
Had fed the feelings of their master's thoughts,  
And every sweetness that inspir'd their hearts,  
Their minds, and muses on admired themes;  
If all the heavenly quintessence they still  
From their immortal flowers of poesy,  
Wherein, as in a mirror, we perceive  
The highest reaches of a human wit;  
If these had made one poem's period,  
And all combin'd in beauty's worthiness,  
Yet should there hover in their restless heads  
One thought, one grace, one wonder, at the least,  
Which into words no virtue can digest."

It would seem scarcely possible that human sympathy could come into contact with such a force and remain unbroadened, narrow, hugging its own complacency. Yet it is not only possible—it is so! Who can ever forget the burning autobiography of that immortal essay on Shelley: "Poverty never dictated to his pen; the designs on his bright imagination were never etched by the sharp fumes of necessity.

If, as has chanced to others—as chanced, for example, to Mangan—outcast from home, health and hope, with a charred past and a bleared future, an anchorite without detachment, and self-cloistered without self-sufficiency, deposed from a world which he had not abdicated, pierced with thorns which formed no crown, a poet hopeless of the bays, and a martyr hopeless of the palm, a land cursed against the dews of love, an exile banned and proscribed even from the innocent arms of childhood—he were burning helpless at the stake of his unquenchable heart, then he might have been inconsolate, then might he have cast the gorge at life, then have cowered in the darkening chamber of his being, tapestried with mouldering hopes, and hearkened to the winds that swept across the illimitable wastes of death. But no such hapless lot

was Shelley's as that of his contemporaries—Keats, half-chewed in the jaws of London and spit dying on to Italy; DeQuincey, who, if he escaped, escaped rent and maimed from those cruel jaws; Coleridge, whom they dully mumbled for the major portion of his life. Shelley had competence, poetry, love; yet he wailed that he could lie down like a tired child and weep away his life of care! Is it ever so with you, sad brother? Is it ever so with me? And is there no drinking of pearls except they be dissolved in biting tears? 'Which of us has his desire, or, having it, is satisfied?' "

Francis Thompson knew, and others who come after him shall know. But they will know in less measure, if men can only be led to love literature with a genuine and deep affection. Once it is so loved, it confers freedom and sympathy in return, all things are opened, and the old barriers go down forever. Let men once be mistaught and come to hate it, and they are warped away from something rarely beautiful and something very good for them. Perhaps they may find their way back again, but the old fresh joy of spontaneous discovery is beyond recapture. They may forgive the blunderer who first led their literary steps awry. But the damage is done, and the function is impaired. Awful is the responsibility of those at whose door such a charge can be laid in the last reckoning. They have failed in justice and in understanding—they who sneered at "mad" Shelley (possibly more sane than they), they who were straightened by canon and by letter and by text when the message of the unstudied author was like the thunder of the ocean in their ears, they who sat at their ease and gave judgment from the shade when they should have gone forth at high noon and beheld what they were asked to behold!

Freedom and sympathy—with such flowers should we strow the threshold of the house of Life and bid Literature welcome in!

THOMAS QUINN BEESLEY.

## PRESENT CATHOLIC USE OF FABER'S HYMNS

In the preceding article I considered the older Catholic use of Faber's hymns, and selected two hymnals for the purpose of obtaining a general view of that use. In confining my attention in the present paper to only seven present-day Catholic hymnals, let me repeat that neither the selection of these seven, nor the omission of the others, is intended to distribute or to imply either praise or censure. I have already explained that various reasons—a principal one being that of convenience in locating texts by Faber (for some hymnals do not indicate the authors of the words)—have led to the selection I have made.

For the convenience of readers of the present paper, I may say that the indication "A" refers to *The Popular Hymn and Tune Book*, edited by Frederick Westlake, Associate of the Royal Academy of Music. London, 1868, a large volume containing 289 tunes, of which forty-eight are for hymns of Faber's. Similarly, "B" refers to *The Catholic Tune Book*, containing a complete collection of tunes in every meter to all the English hymns in general use. Edited by John Storer, Mus. Bac., Oxon.; Mus. Doc., Trin., Tor., etc., etc., etc., London, 1892. Of its 277 hymn-tunes for English texts, I have identified no less than fifty-nine references (by first lines) as those of hymns by Faber.

The following indications, from C to I, give us hymnals representing fairly well the use of Faber's hymns in England, Ireland, Scotland, America. Hymnal compilers (and, possibly, lovers of Catholic hymnody as well) should be interested in the comparative view which can be obtained of the relative popularity (or at least the relative measure of approval of hymnal editors) of the Faberian thesaurus.

C.—*The Westminster Hymnal*. The only collection authorized by the hierarchy of England and Wales. The music edited by Richard

*R. Terry, Mus. Doc. (Dunelm), F. R. C. O. London, 1912.* The Preface by the Rt. Rev. the Bishop of Newport says: "The Hymns that it contains are those which make up the book of Hymns already approved by the Bishops, with seven added to bring up the number to 250. . . . The Hymns are arranged and numbered in the order prescribed by the Bishops' Committee." The hymnal texts given have therefore the approval of a specially constituted committee; and it is therefore highly significant that no less than forty-five of the hymns should be Faber's.

*D.—Catholic Church Hymnal, with music. Edited by A. Edmonds Tozer, Knight of the Pontifical Order of S. Sylvester; Doctor in Music of the Universities of Oxford and Durham; F. R. C. O. New York and London, 1915.* No less than forty-three of the 228 English hymns are credited to Faber.

*E.—The Book of Hymns with Tunes. Edited by Samuel Gregory Ould, O. S. B., and William Sewell, A. R. A. M. London and Edinburg, 1913.* Dom Ould is an excellent musician and had the valuable assistance of Mr. Sewell. His residence at Fort Augustus, Scotland, may make Dom Ould represent for us Scotch appreciation of Faber, twenty-nine of whose hymns are given.

*F.—St. Patrick's Hymn Book with Tunes. New and Revised Edition edited by the Rev. E. Gaynor, C. M. Dublin, 1906.* Among 183 English texts, twenty-nine are by Faber.

*G.—De La Salle Hymnal for Catholic Schools and Choirs. By the Brothers of the Christian Schools. New York, 1913.* Among 148 English hymns, fourteen are by Faber.

*H.—American Catholic Hymnal. An Extensive Collection . . . written, arranged and compiled by the Marist Brothers. New York, 1913.* Among some 315 English hymns, twenty-seven are by Faber.

*I.—The Oregon Catholic Hymnal with Music. Edited by Frederick W. Goodrich . . . Portland (Ore.) and New York, 1912.* Among 109 English texts, twenty-two are by Faber.

First of all, let us place the titles finding an honored acceptance in all nine of the hymnals and thus exhibiting a union of the older and the newer tradition:

23. Faith of our fathers.
24. Jesus, my Lord, my God, my All.
25. Jesus, gentlest Saviour.
26. O come and mourn with me awhile.
27. O turn to Jesus, Mother, turn.

They form a splendid quintet of praises and prayers, and would alone suffice to render Faber a classic Catholic hymnodist. But the first four of them had the added interest of quotation (changed and unchanged in phrase) or imitation in Protestant hymnals. We can fancy no

higher possible tribute to their hymnal perfection than this latter fact; for the name of Protestant hymn-composers is legion. That the verses not only of a Catholic, but of a convert to Catholicism, written after and not before his conversion, should be chosen for Protestant services would be a wonderful thing if it stood alone; but the wonder grows into a feeling of the marvellous when we consider the deep Catholic spirit of the verses, their intense conviction of Catholic faith, their pervading spirit of Catholic piety, their constant interlinking of the names of Jesus and Mary (a sombre superstition to Protestant ways of thinking), and (last but not least) the tinkering with their phraseology which Protestant compilers have thought it necessary to go through with in order to fit them for the church services of our separated brethren. The hymns could not be taken simply as they stood in Faber's volume. No merely "clipping" editor could avail himself of the printed treasures of hymnody. Compilers had to work—and to work hard, in some cases—at a work of adaptation, elimination, reconstruction, before the hymns might be deemed suitable for Protestant uses. The instructive fact emerges from all this, that the verses were deemed worth all the trouble that must be taken. Supremely, they were *hymns*.

It will be interesting to consider next the titles which are found in only one or other of the present-day hymnals used by Catholics. We may begin with E, for Dom Ould evidently exercised much editorial labor in preparing his *Book of Hymns*. He appears to have gone straight to Faber's volume of *Hymns* and, undeterred by the omitting tendencies of previous editors, to have scanned afresh the poetical pages for worthy matter. In E, then, we find these titles which the other eight editors rejected:

28. It is no earthly summer's ray.
29. O blessed Trinity.
30. Sound, sound His praises (Part II of No. 24:)
31. There are many saints above.
32. To sinners what comfort.
33. Who are these that ride so fast.



As No. 28 is a translation of "Decora lux aeternitatis auream" (which has been well rendered into English by various Catholic pens), it could (for the reason already given) be replaced by some other version.

No. 29 is simply a song of Divine praise—and therefore might well be included in every hymnal, for we have hardly enough of such simple praises in our devotional books. Here, again, the Royal Psalmist should be our pattern and our leader.

No. 30 is given (one or other stanza) in some hymnals under the original title of "Jesus my Lord, my God, my All."

No. 31 is a good hymn to St. Joseph, although not markedly poetical in inspiration.

No. 32 is taken from the lovely "O purest of creatures."

No. 33 is a romantically beautiful (and highly appropriate) hymn in honor of the Wise Men ("The Three Kings"). It is very long in the original of Faber, and Dom Ould has contented himself with five stanzas. The whole fine and stirring poem should be a school-recitation annually at Epiphany.

Dr. Tozer's *Catholic Church Hymnal* (marked D above) is also carefully edited. It is the only one containing these titles:

34. Holy Ghost, come down upon thy children.

35. O what is this splendor.

No. 34 (found also in F: "Come, Holy Ghost, upon Thy children") may well be dispensed with, as we already have such glorious hymns in honor of the Holy Ghost, and Faber's hymn is very far from claiming the inspiration of his masterpieces. It is prosy enough.

No. 35 is only fairly satisfactory as a portrayal of the joys of Heaven, and might be omitted, as we already had the exquisitely melting verse of "F. B. P." ("Jerusalem! my Happy Home!"), who is supposed to have been a martyr-priest in the days of Good Queen Bess. It is overwhelmingly pathetic in its longings for the

"happy arbor of the saints."<sup>1</sup> Six stanzas are given in Dom Ould's *Book of Hymns*.

36. Father! the sweetest, dearest name,

is found only in F (*St. Patrick's Hymn Book*), which gives four of the twenty-nine stanzas of the poem.

\*37. Dear God of orphans,

is found only in C (*The Westminster Hymnal*). As this hymn-book is official in the sense that the hierarchy of England and Wales have authorized it and had it prepared under the supervision of a Bishops' Committee, we shall signalize its inclusions by an asterisk.

The titles found in only two of the nine hymnals are:

- \*38. All praise to St. Patrick (C and G).
- 39. Father of many children (D and E).
- 40. From pain to pain, from woe to woe (A and E).
- 41. Hark! the sound of the fight (D and E).
- \*42. I come to thee once more, my God (C and H).
- \*43. Jesus, all hail, who for my sin (C and D).
- 44. Joy! Joy! the Mother comes (A and H).
- 45. Like the voiceless starlight (B and D).
- \*46. O flower of grace . . . (A and C).
- 47. O it is hard to work for God (B and D).
- \*48. O Mother, will it always be (B and C).
- \*49. O Soul of Jesus, sick to death (A and C).
- \*50. Why art thou sorrowful (C and D).

The titles found in only three of the nine hymnals are:

- \*51. Full of glory, full of wonders (A, B, C).
- 52. How gently flow the silent years (A, B, F).
- 53. I was wandering and weary (A, F, I).
- \*54. O balmy and bright (A, B, C).
- The moon is in the heavens above (A, B, H).

The titles found in only four of the hymnals are:

- \*55. Blood is the price of Heaven (B, C, E, F).
- \*56. Dear little One, how sweet Thou art (A, B, C, D).
- 57. I worship thee, sweet Will of God (A, B, D, F).
- \*58. Mary, dearest Mother (B, C, F, H).
- 59. O, it is sweet to think (B, D, H, I).

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<sup>1</sup>Given in twenty-six stanzas in *The Celestial Country: Hymns and Poems on the Joys and Glories of Paradise* (London, Seeley & Co., s. d.)

The titles found in only five of the hymnals are:

- \*60. All hail! dear Conqueror! (B, C, D, F, H).
- 61. Jesus is God! (A, B, D, E, H).
- \*62. Like the dawning of the morning (A, B, C, D, E).
- \*63. O come to the merciful Saviour (A, B, C, F, I).
- \*64. O vision bright! (A, B, C, D, F).
- \*65. Saint of the Sacred Heart! (A, B, C, D, H).
- \*66. Souls of men, why will ye scatter (B, C, D, E, I).

The following are found in six hymnals:

- \*67. Blest is the Faith (all but D, E, I).
- 68. O Mother, I could weep (all but C, E, G).
- \*69. O Paradise! O Paradise! (all but G, H, I).
- \*70. Sing, sing, ye Angel bands (all but E, F, G).

The following are found in seven hymnals:

- \*71. Dear Husband of Mary (all but H, I).
- \*72. Hail, holy Joseph, hail! (all but G, I).
- \*73. Hail, Jesus, hail! (all but D, G).
- \*74. Have mercy on us, Lord . . . (all but E, I).
- \*75. My God, how wonderful Thou art (all but G, H).
- \*76. Now are the days of humblest . . . (all but B, F).
- \*77. O Jesus, Jesus, dearest Lord (all but E, I).
- \*78. We come to Thee, sweet Saviour (all but A, G).

The following are found in eight hymnals:

- \*79. Dear Angel, ever at my side (all but I).
- \*80. Hark, hark, my soul (all but G).
- \*81. Mother Mary, at thine altar (all but E).
- \*82. Mother of Mercy, day by day (all but G).
- \*83. O purest of creatures! (all but H).
- \*84. Sweet Saviour, bless us ere (all but G).

I do not pretend that the above lists are perfectly accurate, as there are many possibilities of error and oversight where (as in the present case) a writer works without the help of another's supervision. Apologies are therefore offered in advance for any faults of omission or commission in the lists.

Lest a fault be construed where none is properly chargeable, however, it should be said that some hymns appear to be wrongly attributed to Faber in a few hymnals. Such are omitted in the lists. The false ascriptions appear to be the following: In the *Catholic Church Hym-*

nal (D) we find "By the Archangel's word of love," "By the blood that flowed from Thee," "By the first bright Easter day," ascribed to Faber—Dr. Tozer having doubtless followed the lead of the *Crown Hymnal* (English) and other editors; but in Formby's *Catholic Hymns* (1853) the three hymns are signed "C. M. C." (Cecelia M. Caddell). Also, "What happiness can equal mine" is given to Faber in the *Westminster Hymnal* (C), although it is not in the collected *Hymns* of Faber, and is ascribed to Father Potter as translator in the *American Catholic Hymnal* (H). Again, "O happy time of blessed tears" in the *De La Salle Hymnal* (G) is a portion of "Now are the days of humblest prayer," No. 54 above.

From our examination of the recently issued hymn-books, it would seem that, while Faber's hymns are still in high repute in England (the *Westminster Hymnal*, 1912, having no less than fifty-nine of them), they appear to have much less of a vogue on this side of the Atlantic. Our long and fatiguing comparative examination of the hymnals has had for its practical end to exhibit accurately and vividly the status of Faber's hymns today amongst Catholics. That Protestants, handicapped in their use of the hymns by many doctrinal and devotional limitations, should nevertheless spend so much effort to retain as much as they can by means of omissions and alterations, conveys a lesson to us.

H. T. HENRY.

## THE SCHOOLBOOKS OF OUR ANCESTORS

The schoolbook of today, the aristocrat of the book world in editing and manufacture, has no long line of distinguished ancestors. The schoolbook as such dates back hardly more than 300 years, and it was not till the middle of the eighteenth century that any extensive attempt was made to fit the text to the child's intelligence.

The most primitive and obvious method of teaching reading was to give the beginner an alphabet and bid him read whatever he pleased. Some progress toward a graded system was made in the abecedaria, lists of easy syllables, which appeared some time during the Middle Ages. Then some forgotten genius tacked the abecedarium, a single written or printed sheet, to a little oblong board with a handle at the short end, like a spade, fastened over the sheet a piece of more or less transparent horn, passed a thong through a hole in the handle, and hung the completed instrument of learning, the horn-book, about the pupil's neck. Its great virtue was that it could not be lost or soiled or worn; its defect that it was so brief and hard to read.

The substance of it seldom varied. First came a cross, a charm "against the devil that may be in the letters"—hence the term "Christ-cross" or "criss-cross" row; next two alphabets, one of small letters and one of capitals; then three rows of syllables, those mystic incantations that sounded in every American schoolroom down to very recent times—"abebib" and "babebibobu"; and last, "In the Name of the Father" and the Lord's Prayer. And there the child's education usually ended.

The earliest horn-books—of about 1450—were written in Latin in black-letter. At the time of the Reformation they appeared in English. They were used universally for many years in America as well as in Europe, but

finally gave way before cheaper paper and printing and more extensive demands.

Shakespeare knew the horn-book. He says in Richard III:

He harkens after prophecies and dreams;  
And from the cross-row plucks the letter G,  
And says a wizard told him that by G  
His issue disinherited should be.

References to it in our literature are numerous. Cowper's description is colorful:

Neatly secured from being soiled or torn,  
Beneath a pane of thin translucent horn,  
A book (to please us at a tender age  
'Tis called a book, though but a single page)  
Presents the prayer the Saviour deigned to teach,  
Which children use, and parsons—when they preach.

The horn-book passed; the battledore book throve in its place. The name "battledore" was first aptly applied to the horn-book, and lingered on very inaptly in reference to a device that had no resemblance to a battledore. It was merely a stiff cardboard sheet folded once, with a little flap, like a pocketbook. It included alphabets, sometimes illustrated, syllable lists, and prayers. The back was often blazoned magnificently in Dutch gilt, an art now lost, and not very generally regretted.

The horn-book and battledore books held the same place in education that the primer does today. The first primers were not children's reading-books, but religious manuals, with creeds and prayers to suit the particular beliefs of the sect that published them. Martin Luther wrote a "Child's Little Primer" containing the Lord's Prayer, the Commandments, the Creed and a Catechism. Henry VIII's progress toward Protestantism is marked by the tone of the successive official primers. These devotional manuals were adapted for children's use by the insertion of a page of alphabets and syllables.



Of this sort was "The New England Primer," the first schoolbook written and published in America. Its author, Benjamin Harris, a London Puritan bookseller, was obliged to leave England because of his too truculent piety. He landed in Boston in 1687, and opened a book-and-temperance-drink-shop, doubtless something like a village drug store. Here, in their hours of cultured ease, gathered the literary luminaries of New England, as their successors did at the Old Corner Book Store 200 years later. Harris had published in England a child's primer—"The Protestant Tutor" (1686?). He felt the lack of such a book in America, and therefore wrote, and published, between 1687 and 1690, the first American schoolbook, "The New England Primer."

It was a tiny book, about 3 inches by 4, printed in small, irregular, hand-cut type. Most of the pages looked blotched and mottled; some letters were filled with ink and some had left hardly a hint of their outline; the coarse woodcuts looked as if they were engraved with a jackknife. The children read these indistinct pages by the light of the wood-fire or by tallow dips; few parents were concerned with eye-strain or astigmatism. Surely we have much to be thankful for!

Yet this little book of about eighty pages contains the very soul of New England Puritanism, its savage theology, its contempt of joy and tenderness, its sturdy self-reliance, and its noble emphasis on right living. Following a frontispiece—in the earlier editions a child at his prayers, in the later ones a muddy blot said to be Gen. Washington—are six pages taken up with alphabets, syllables, and words for spelling. Then follow some dozen pages of horrible woodcuts, representing animals and birds and scriptural scenes. These are succeeded by a number of "Verses for Little Children," which deal principally with yawning graves, the probability of an early death for little children, the eager rage of hell, and

the vindictiveness of God. The child is taught to praise God—

That I was brought to know  
The Danger I was in,  
By Nature and by Practice too  
A wretched slave to Sin.

That I was led to see  
I can do nothing well;  
And whither shall a Sinner flee  
To save himself from Hell?

The last third of the book was taken up with the Westminster Catechism, and usually John Cotton's "Spiritual Milk for American Babes." Many a child's brain must have reeled with the effort to distinguish between Justification, Adoption, and Sanctification, and the benefits that either accompany or flow therefrom. The book closed with a Dialogue, in verse, between Christ, Youth, and the Devil. The Youth declares:

So I resolve in this my prime,  
In sports and plays to spend my time;  
Sorrow and grief I'll put away,  
Such things agree not with my day.

The Devil heartily approves, and says that if he

. . . with thy brothers wilt fall out,  
And sisters with vile language flout,  
Yea, fight and scratch, and also bite,  
Then in thee I will take delight.  
If thou wilt but be rul'd by me  
An artist thou shalt quickly be.

All remonstrations are in vain, and the Youth, viciously resolving to become an artist, dies suddenly and in horrible agony on the last page. Death then proclaims:

Thy soul and body I'll divide,  
Thy body in the grave I'll hide,  
And thy dear soul in hell must lie  
With Devils to Eternity.

This mental and spiritual food proved very popular: "The New England Primer" had a tremendous sale, in England and Scotland as well as in America. As late

as 1849 it was stated that a million copies of modern editions had been circulated in the preceding twelve years. Paul Leicester Ford has estimated that the entire production was 3,000,000 copies. But about the middle of the last century it vanished before the secular primer.

Another religious primer, or rather First Reader, that seems very quaint in our eyes, is the "Hieroglyphick Bible" (Boston, 1814). It looks like some of the puzzle pictures we see in children's magazines; the place of almost every noun is taken by a "lively and striking image." The same principle is made use of in our modern primers, but improved methods of reproduction give the illustrations a more convincing appearance.

Until very recently, spelling was not considered an exact science, uniform and immutable; the Elizabethans spelled, as they wrote, with magnificent abandon. The origin of the American spellers is unknown; but we have a record of some printed by Stephen Daye in Cambridge, between 1642 and 1645. Probably they were reprints of Coote's "English Schoolmaster" (1596), the first English Speller. A very popular book, both in England and in America, was Dilworth's "New Guide to the English Tongue," a complete little book, with syllabaries, word-lists, easy lessons containing the words to be memorized, a table of words identical in sound (such as *isle* and *oil*!), a grammar, arranged in question and answer form, moral anecdotes, moral stanzas (the first headed "Life is short and miserable" and the last "Live to die"), and a number of Select Fables, enlivened by clumsy woodcuts. This book gave way before Perry's "Only Sure Guide to the English Tongue" (1785).

But those were Revolutionary days; the colonists repudiated English textbooks with English rule and commercial supremacy. In 1783 appeared "The First Part of a Grammatical Institute of the English Language," later known as "The American Spelling Book," by Noah Webster, Esq., one of the most influential schoolbooks in

the history of education. Dr. Chauncey A. Goodrich said: "To the influence of the old blue-back spelling book probably, more than to any other cause, we are indebted for that remarkable uniformity of pronunciation in our country which is spoken of with surprise by English travelers." Its sale was enormous. Practically every one of our great national heroes was nourished on "Old Blue-Back," and in some ultra-conservative districts the children still recite their "a-b-abs" from its pages. It was the popularity of this book that gave rise to one of the most curious of our national customs—the "spell-down."

In form the book is an interminable maze of word-lists, arranged roughly according to the number of syllables. Biblical proverbs, moral tales, and fables are interspersed as reading lessons. The place of the Westminster Confession in the earlier sectarian primers is taken by an elaborate "Moral Catechism," harassing the child's mind with such subtleties as "Of what advantage is generosity to the man who exercises it?" "How can charity be exercised in our opinions of others?"

Noah Webster's great "Grammatical Institute of the English Language" was divided into three parts. The third part, which first appeared in 1785, has the distinction of being the first American Reader. It had few predecessors even in England. At first the only common reading book was the Bible; and later, perhaps, some instructive homily like "The School of Virtue" or "The School of Good Manners." In Stourbridge, Conn., in 1754, "in order to give the youthful powers of elocution their finishing touch they were exercised on the first book of Chronicles, the tenth chapter of Nehemiah, or whatever else the teacher could find a page of pure Hebrew names."<sup>1</sup> As for the method—"The principal requisites in reading in these days were to read fast, mind the 'stops and marks' and speak up loud. As for suiting the tone to the meaning, no such thing was dreamed of, in

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<sup>1</sup>Small, "Early New England Schools." Ginn & Co., Boston, 1914.

our school at least. . . . 'Speak up there, and not read like a mouse in a cheese, and mind your stops,' such were the principal directions respecting the important art of elocution."<sup>2</sup>

Webster's Reader, even by modern standards, is an excellent book. It includes many stirring tales of Revolutionary heroes, of Indian captivities, of classical heroisms. One division is devoted to poetry, and a surprisingly large part of the book is taken up with dramatic dialogues. It is easily seen that it is not so much a Reader in the modern sense as a book of selections for declamation.

But Webster's Reader was not very successful. It was soon followed and eclipsed by Caleb Bingham's "American Preceptor," of which 640,000 copies were sold by 1832. Bingham also wrote a "Columbian Orator" which almost displaced the Bible as a speaking book. Lindley Murray's "English Reader" was likewise very popular; it is a cheerless and very dull book, consisting largely of "accounts of affecting, mournful exits." "That American First Class Book," by John Pierpont (1823), is notable in many ways. He discarded the elaborate introductory "Rules for Reading," which taught, for instance, that the pauses for the comma, semicolon, colon, and period should be in the ratio of one, two, four and six. He chose many of his selections from contemporary authors—Scott, Irving, Channing, Bryant, Wordsworth, and Byron. Even humor and sentiment are included. His introduction might be read with profit by many a writer of children's books of our own day.

In 1827 an interesting book appeared in Keene, N. H.: "Easy Lessons in Reading," by Joshua Leavitt. It was designed to make an easy stepping-stone from the spelling

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<sup>2</sup>Warren Burton, "The District School as it Was," Boston, 1833. It is interesting to compare the method used at Bedford, Mass., about 1800, as related by W. F. Stearns, of Amherst College: "The master pointed with his penknife to the first three letters and said: 'That's A, that's B, that's C; now take your seat and I will call you by and by, and if you can't tell them I will cut your ears right off with this knife.'"

book to the standard reader. It is concerned largely with the misdeeds of Greedy Harry, Covetous Peter, Careless Isabella, and other bad little boys and girls. But no longer, as in the old "New England Primer" days, is their naughtiness rewarded by death and everlasting torment; they become very sick, or are lengthily reproved by an elder brother, whereupon they reform and lead a changed life.

English grammar was originally an application of Latin grammar to our barbarous idiom. Bullokar's "English Grammar" (1580), was the first in the field. The first American grammar was the second part of Noah Webster's great trilogy, the "Grammatical Institute of the English Language." It was the least successful of his works, and was soon outclassed by Bingham's "Young Lady's Accidence: designed for the use of Young Learners, more especially for those of the Fair Sex, though proper for either." This in turn gave way before Lindley Murray's famous "English Grammar." A little book that seems far ahead of its time is "The Little Grammarian" (1829). The grammatical terms are illustrated graphically by means of pictures. For example, a teacher is represented with upraised birch (active), above a cowering pupil (passive), while another child sits apprehensively on a chair (neuter).

Arithmetics were rare in Colonial days. The first English arithmetic was Record's (1540), and Greenwood's was first in the colonies in 1728. But "cyphering" was taught universally by the sumbook, a manuscript collection which represented the teacher's life work. From this treasury he dictated sums, which the pupils worked out and transcribed into their own little sumbooks. Abraham Lincoln's sumbook is still in existence. Thomas Dilworth, the author of "The New Guide to the English Tongue," found it necessary in the introduction to his "Schoolmaster's Assistant" (about 1765) to remark: "It is possible that some, who like best to



tread the old beaten path, and to sweat at their Business when they may do it with pleasure, may start an objection against the Use of this well-intended Assistant, 'that to teach by a printed Book is an Argument of Ignorance and Incapacity.' " Another curious allusion in his Introduction to this standard arithmetic follows: "I hope I shall be forgiven, if I drop a word or two relating to the fair Sex. It is a general Remark, that they are so unhappy as seldom to be found either to Spell, Write, or Cypher well: a Year's Education in Writing is, by many, thought enough for Girls."

The book, as its title indicates, is intended for the teacher, not the student. Like so many of the textbooks of the period, it is arranged in question-and-answer form. An arithmetic more familiar to Americans is Nicholas Pike's (about 1788), which received a flattering testimonial from George Washington. Many of his problems afforded training in contemporary history; as: "Gen. Washington was born in 1732; what was his age in 1787?" His "Rule for Tare and Tret" is illuminating: "Deduct the tare and tret, and divide theuttle by 168, and the quotient will be the cloff, which subtract from theuttle, and the remainder will be the meat.

The early American algebras are few in number and of little general interest. However, one sometimes happens on a quaint problem, as this one from John Bonnycastle's "Introduction to Algebra" (Philadelphia, 1806): "A man and his wife usually drank out a cask of beer in twelve days; but when the man was from home, it lasted the woman thirty days; how many days would the man alone be in drinking it?"

In those days geography and history had no place in the elementary schools, though the grammar schools and colleges gave courses in ancient geography, ancient history, and mythology. Geography was first made an entrance condition to Harvard in 1815. Yet before this two geographies had appeared; that of Jedidiah Morse and that

of Nathaniel Dwight. Dwight's contains no maps, and Morse's but two, each about 6 by 7 inches. Neither is enlivened by pictures. Yet forbidding as they appear in comparison with modern geographies, they are well written and make extremely interesting reading. Dwight's is in the form of an interminable dialogue: a certain Q, insatiate in his thirst for learning, cross-examines A; A responds in a manner at once exact, unwearying, and elegant. For example:

"Q. Are there any curiosities in Rhode Island?

"A. Pawtucket Falls may be esteemed a curiosity; the water falls about 50 feet, not perpendicularly, but in a manner uncommonly pleasing, and is conveyed to various mills."

It was not long, however, before a true pedagogue wrote a geography that altered completely the methods of teaching the science. Peter Parley's "Child's Own Book of American Geography" appeared in 1831. The customary order, beginning with the planetary system and ending up with American cities, is discarded; old Peter Parley tells, in a pleasant, gossipy manner, of a journey through America. A series of questions on the text is found at the bottom of every column, and a more elaborate questionnaire at the end of every chapter. There are sixty spirited engravings and eighteen full-page maps, hand colored. Besides this geography, Peter Parley, known to his fellow townsmen as the Rev. Samuel G. Goodrich, of Boston, wrote a large number of elementary schoolbooks—"First Book of History" and "Tales of the Sea" among others.

Latin, Greek, and Hebrew were the only languages taught in Colonial times. The Harvard entrance requirements read: "Whoever shall be able to read Tully, or any other suchlike Latin author at sight, and correctly, and without assistance to speak and write Latin both in prose and verse, and to inflect exactly the paradigms of Greek nouns and verbs, has a right to expect to be admitted

into the college, and no one may claim admission without these qualifications." In the grammar schools the boys were first taught the rudiments by a simple "Accidence." Then came the grammar, which was memorized entire, and the "Colloquies" of Maturin Corderius or Comenius' "Orbis Sensualium Pictus." The most famous Latin Grammar was Lyly's, published in 1513, and still in use in St. Paul's School, London. Its ascendance in New England was somewhat impaired by Cheever's "Latin Accidence," which appeared in Boston in 1709, and was last printed in 1838. It is notable as being one of the few schoolbooks of American origin prior to the Revolution. Terrible things these grammars were, distinguishing twenty-five kinds of nouns and seven genders. The quaintest of the early Latin books was the "Visible World" of Comenius. Though first published in 1658, it was reprinted in New York as late of 1810. It consists of about 150 lessons; each lesson comprised a woodcut and about half a page of text in Latin, with the English in a parallel column. The subjects range from "God" and "The Last Judgment" to "Flying Vermin" and "The Stove in the Bedroom." The definition of a school is enlightening: "A School is a Shop, in which Young Wits are fashioned to Virtue, and it is distinguished into Forms. . . . Some talk together, and behave themselves wantonly and carelessly; these are chastised with a Ferula; and a Rod."

As for modern languages, no one conceived that they could be of any cultural value, and they were certainly of little practical value. The Puritans hated the French, and hated their language as well. The first French instructor, one John Mary, came to Harvard in 1780; in 1784 he published the first American French Grammar.

Almost all the books that have been described have been brought together by Ginn & Co., and are on exhibition in the Teachers' Rest Room of their Exhibit in the Palace of Education at the Panama-Pacific Exposition in

San Francisco. Here these veterans—discolored, warped, broken-backed, pitiful—crowd against the trim books that are seen in every school today. They bear the marks of many a schoolyard battle, of many a fall in New England snow and mud. An interesting link between the old and the new will be found in a facsimile of the New England Primer, a copy of which Ginn & Co. are giving with their compliments to each visitor. Whoever would know the minds of our forefathers and the springs of their conduct could do no better than spend a few hours with the New England Primer and the other books that moulded these sturdy people. And likewise, let us look to the books our children read; may the shapely volumes of today hold no less healthful lessons than did those of the past!

MORRIS S. BISHOP.

## SHELLEY'S PROMETHEUS UNBOUND

If one could walk at dawn through the Garden of Eden amidst its myriad lights from rosy-prismed dews, its bewildering fragrances and soft-awakening sounds of pulsing life, one might conceive for oneself something of the "fine frenzy" in Shelley's *Prometheus Unbound*. The inner vision of saints, it has been said, is a brief revival of the state of original justice which belonged to Adam and Eve. What, then, of the inner vision of poets? These divine touches after all could not be more than the pale lettering that flames suddenly in the embers of our fallen mortality.

Of Shelley's inspirations, the *Prometheus* is, perhaps, the richest, the very intoxication of poetical essences, wherein, as Francis Thompson exclaims, "Poetry is spilt like wine, music runs to drunken waste."<sup>1</sup> If some lines of poetry were printed in gold, some in red, and all the rest in black, in this masterpiece there would be found but few black lines. The scene where the Fauns are seated on the rocks listening to the spirits<sup>2</sup> has a rare Greek quality in it, exceedingly lovely, like that of Keats in his Ode on the Grecian Urn, only more ethereal. And one of the finest poetic touches in the drama is where at the last the Spirit of the Hour takes the curved shell which old Proteus had made for beautiful Asia's nuptial gift, and loosens its music through the world, at whose call all things spring to life and goodness and hope!<sup>3</sup> These are tempting byways. Yet with all this, in reading the drama "Over the wild mask of Revolutionary metaphysics,"<sup>4</sup> one seems somehow to be vaguely reminded of that paradoxical line of Tennyson's

And Faith unfaithful kept him falsely true;<sup>5</sup>

<sup>1</sup>Essays: Francis Thompson; *Essay on Shelley*.

<sup>2</sup>Act II, Scene 2.

<sup>3</sup>Act III, Scene 3.

<sup>4</sup>Essays: F. Thompson. *Ibid.*

<sup>5</sup>*Lancelot and Elaine*, Line 872.

for the *Prometheus* is the product of an original mind habituated from early childhood to lose itself in the labyrinth of its own ideas and conceptions until an undisciplined reason and will had come to accept these as the only right reality. It is Shelley's prevision of the millennium and characteristically Shelleyan, inasmuch as its *dénouement* drifts us off into that vague uncertainty which Shelley loves, which is indisputably poetical, but so unsatisfactory from the prophetic point of view as to make us feel that the poet has, all unconsciously, ended just where he was supposed to have begun. Could he have suspected that the logical effects of his scheme of human progress are practically identical with its cause?

Objectively speaking, the *Prometheus Unbound* is a lyrical drama in which the old classic treatment of the Greek myth is set aside in part, and its ideas and symbolism are newly adapted to the poet's own theories of human life and progress. It is written in four acts: Act I treats of the fierce sufferings of Prometheus, bound to the Rock of Caucasus. Act II tells of the moment of his enfranchisement, tidings of which are brought by the nymph Asia from the Cave of Demogorgon. In Act III Hercules unbinds Prometheus from his prison rock. Act IV treats of the rejuvenation of the universe in consequence of his release.

The plot runs, that Prometheus, the Titan hero, has been for ages bound by Jupiter to a lofty rock, and constantly tormented in body and mind in punishment for having brought benefits to mankind against the will of the gods. The Earth and the lesser deities are his sympathizers. The Ocean Nymphs sit at his feet and console him or bear his messages afar. The hero has reached the point in his long experience of suffering, when, as he says, "Earth can console, Heaven can torment no more." The Furies try to wrest from him a secret, which he alone knows, as to the future stability of Jupiter's reign. But Prometheus scorns compromise. The ages of endurance



have softened his old anger against the tyrant; he has come to pity him. This is the moment-heroic. The hell-hounds are baffled, the knell of the tyrant is sounded. The hour has struck when Fate must drag Jupiter from his throne by a power stronger than his—Demogorgon. Jupiter being thus fallen, Hercules unbinds Prometheus from the rock; he is reunited with the lovely Asia who had been banished from his side; earth and sea rejoice, the universe bursts forth into regenerated life and fruitfulness. Such is briefly the outline of Shelley's drama.

The great wave of the French Revolution in its shock and recoil could not but profoundly impress every contemporary thinking mind. The Renaissance had brought emancipation of thought; the so-called Reformation and the Religious Wars had expressed revolt against spiritual authority, as the Revolution, the throwing off of temporal authority. It was these last that filled the thoughts of men like Shelley. With him it was a favorite theme. To his mind it was in the shadow of authority that all the evils of the world had sprung into being. "The prominent feature of Shelley's theory of the destiny of the human species," writes Mrs. Shelley in her Note on *Prometheus Unbound*, "was that evil is not inherent in the system of creation, but an accident that might be expelled." And practically his theory of Prometheus sets this forth in allegory.

Shelley does depict a God in the universe and shows reliance upon "the ultimate omnipotence of Good." But this God apparently stands aloof from His creation, as if having once set it in motion, He left it to work out its own destiny. There seems to be no hint that this Divine Principle cooperates in the regeneration of man, who is represented by the poet as being at once the author and the victim of his own self-made conventions. In the order of time, the poet tells us, came human beings, but they lacked "self-empire, and knowledge, and power, and the

majesty of love, for thirst of which they fainted."<sup>16</sup> According to Shelley then, God himself created the race defective and left it to evolve its own perfection. But from the first the poet has them thirsting for self-empire; in other words, displaying the racial instinct for control, for a principle which shall guide them to knowledge, power, and the majesty of the reign of love. Out of this craving he conceives the evolution of an order of things which at first hampering man, at last strengthens him to a degree in which heaven nor earth matters to him; he is as a race sufficient unto himself, and has attained a supreme and unassailable poise for once and forever.

It is to be feared that the poet's dream of the self-attained self-empire of the race is to poets and dreamers what the theory of perpetual motion is to scientists—a mirage. There is always to be taken into consideration the effect of outside influences. That Shelley should conceive man as originally lacking self-empire keeps him thus far in harmony with Revelation, only that Revelation considers humanity as losing its own self-empire by deliberate sin against the Creator. For Revelation conceives the race as beginning, secure, under the harmonious guidance of the authority of God, and later throwing this off through self-will, and consequently falling into every evil; whereas Shelley's theory has the race blindly struggling for that very security and guidance, blindly looking for it from within instead of without, and miserably suffering the thousand ills that spring from its absence. In this struggle he represents Humanity creating various institutions and instruments of government: Prometheus (Humanity) setting Jupiter (The Tyrant) on the throne over himself.

Then Prometheus  
Gave Wisdom, which is strength, to Jupiter,  
And with this law alone "Let man be free"  
Clothed him with the dominion of wide Heaven.'

<sup>16</sup>Act II, Scene 4, Lines 49-51.

<sup>17</sup>Act II, Scene 4, Lines 53-56.

Unfortunately, he finds this authority proving a failure, for

To reign is to know nor faith nor love nor law;<sup>\*</sup>

hence it develops into a pernicious tyranny, and finally enchains mankind in torments. The question is, How to break these chains?

Having rejected the solution of the world's riddle offered by Christianity, the poet dreams as an aftermath of the French Revolution that it lies in man's own hands to right the universe. "That man could be so perfectionized," says Mrs. Shelley, "as to be able to expel evil from his own nature, and from the greater part of creation, was the cardinal point of Shelley's system."

Discussing the underlying idea of Shelley's *Prometheus*, Miss Helen A. Clarke, in her book *Ancient Myths in Modern Poetry*, says that Shelley has "with prophetic insight constructed a complete spiritual and social philosophy. . . . All this may come to pass if man wills it to do so, for it has only been through his will that evil has been permitted to exist. Shelley thus finally makes the will the chief factor in the evolution of man's spirit" . . . towards . . . "the achievement of such regeneration on earth as is possible to a mortal race."<sup>10</sup> Does this idea not echo in some sense Lucifer's "The mind . . . can make a heaven of hell, a hell of heaven."<sup>11</sup>

The things that are lacking to Prometheus are liberty and love. Love, it would seem, is the only thing that is not subject to the tyrant that enslaves him. Nevertheless, under this sway, love cannot hold its proper place in the harmony of the universe. It is, so to say, banished. Mankind thirsts for it. Its return to the center of equilibrium is destined to bring the millennium. Meantime the race endures. With a thought similar to Our Divine Lord's own when He said, "My meat is to do the will of God,"

<sup>\*</sup>Act II, Scene 4, Line 58.

<sup>10</sup>Note on *Prometheus Unbound* by Mrs. Shelley.

<sup>11</sup>*Ancient Myths in Modern Poetry*, Page 105.

<sup>12</sup>*Paradise Lost*, Book 1, Line 255.

the poet proceeds to show how endurance brings new strength and new wisdom and an impregnable compassion, a spirit of beneficence, which is the very core and secret of love itself. At the moment when Humanity in the person of Prometheus reaches the climactic point of this compassion, insofar that nothing can further move him to ill will, insofar that neither earth nor heaven can further affect him, the downfall of the Tyrant is knelled and Love is restored to its center of harmony in the universe. All men are happy, free, equal. *Altruism* reigns supreme. Shelley would have us believe that man, having developed the strength, the wisdom, and the love to attain such a point, can by the same inherent power hold himself upon this level indefinitely. Here the poet falls felicitously into the old ending of our childhood's fairy tales, "And they lived happily ever after," which, however conclusive to the mind of childhood, is regarded by the mature intellect as merely the beginning. We turn away disappointed. Once more we seem to hear those reproachful words, "What went ye out into the desert to see?" And without pause comes the answer, "A reed shaken by the wind."

Shelley would have us think of the race as not only blind in its struggle but also unaware of the possibilities of its own emancipation. The nymph Asia, who in the drama symbolizes Human Love, Human Kindness, the Shadow of Divine Love, "Asia, thou light of life, shadow of beauty unbeheld!" this nymph Asia asks of the Demogorgon Eternity who holds the keys to the secrets of time,

Who made the living world?

*Demogorgon:* God.

*Asia:* Who made all that it contains? Thought, passion, reason, will, imagination?

*Demogorgon:* God; Almighty God.

*Asia:* And who made terror, madness, crime, remorse, and hell, or the sharp fear of hell?

*Demogorgon:* He reigns (Tyranny, *i. e.*, Jupiter.)<sup>12</sup>

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<sup>12</sup>Act II, Scene 4, Lines 12-36.

But Asia still pursues her passionate inquiry:

Declare who is his master!  
*Demogorgon*: "What would it avail to bid thee gaze  
 On the revolving world? What to bid speak  
 Fate, Time, Occasion, Chance, and Change?  
 To these . . . . .  
 All things are subject but Eternal Love."<sup>1</sup>

With this dubious answer poor Asia turns away but half satisfied, in the same conclusion which the misguided poet himself bore all his life as the only lamp unto his feet.

*Asia*: "So much I asked before, and my heart gave  
 The response thou hast given; and of such truths  
 Each to itself must be the oracle."

Each to itself must be the oracle, this is the fair Apple of Sodom that grows on the tree called Liberty of Conscience. Once more "Who rains down Evil?" demands Love of Eternity. But the question remains unanswered,

Evil . . . which, while  
 Man looks on his creation like a god  
 And sees that it is glorious, drives him on  
 The wreck of his own will;  
 Who rains down evil? . . . Not Jove."<sup>2</sup>

Thus Love, ever trusting, seeks to lighten the gloom of life but never finds the answer to its Whence? and How Long?

Shelley, then, thinks man, who unconsciously wrought his own misery will just as unconsciously end it by perfecting his own will, his own nature. When he has come to the perfection of self-sacrifice, so that earth can console, heaven can torment no more, and his will, supremely self-sustained, stands fixed in the hope of ultimate Good, then shall come the millennium to the world, without any other inspiration than self nor any other motive than the amelioration of the race.

And behold! thrones were kingless, and men walked  
 One with the other, even as spirits do.  
 None fawned, none trembled: hate, disdain, or fear,  
 Self-love or self-contempt on human brows  
 No more inscribed."<sup>3</sup>

<sup>1</sup>Act II, Scene 4, Lines 117-131.

<sup>2</sup>Act II, Scene 4, Lines 117-131-134.

<sup>3</sup>Act II, Scene 4, Lines 109-115.

<sup>4</sup>Act III, Scene 4, Lines 134-138.

But Shelley does not set forth in his dream of the future what it is that is to guide men in place of this principle of government for which he has such contempt.

Thrones, altars, judgment seats, and prisons  
*Are to be* like those monstrous and barbaric shapes  
 The ghosts of a no more remembered fame,  
 . . . and those foul shapes  
 Which under many a name and many a form  
 Were Jupiter the Tyrant of the world,  
 And which the nations panic-stricken, served.  
 . . . The man remains  
 Scepterless, free, uncircumscribed, but man:  
 Equal, unclassed, tribeless, and nationless,  
 . . . the king  
 Over himself."

It were a glorious dream, truly, if mankind could by strength of will attain to its perfection in this beautiful world of ours; but unfortunately, where in the history of past ages is there the gleam of such a promise?

In all English Literature there is nowhere quite such a poignant figure as that drawn by Shelley of the stern Prometheus suspended in his rocky watchtower on the heights. He has found in the midst of distress the deep strength and even the joy of longanimity. All that is left him is liberty of thought, his mind free to soar above his distress. In the early days of his torture he had cursed the Tyrant, but now he no longer bears anger in his heart, but rather compassion. He pities all who suffer. He even pities Jupiter: "Ah no! I pity thee. The curse I would recall. . . . I wish no living thing to suffer pain."<sup>18</sup> Prometheus's meekness is not the Christian virtue of meekness, nor is it exactly the virtue of the stoics. It is more as if the bleak majesty of wild nature with which Shelley has surrounded his prison rock had grown into his spirit, with what Wordsworth calls

. . . The breathing balm  
 . . . the silence and the calm  
 Of mute insensate things."

<sup>18</sup>Act III, Scene 4, Lines 167-172. Act III, Scene 4, Lines 183-187. Act III, Scene 4, Lines 196-200.

<sup>19</sup>Act 1, Scene 1, Lines 53, 58, 311.

<sup>20</sup>*Three Years She Grew*, Wordsworth.



It is purely a natural virtue. He hopes for the retributive hour. The Furies torment him in the shape of "Pain and fear and disappointment and mistrust and hate and clinging crime."<sup>20</sup> They become to him

. . . dread thought beneath thy brain,  
And foul desire round thy astonished heart:  
Crawling like agony.<sup>21</sup>

Yet Prometheus endures and baffles them. Their final great temptation is despair. They taunt him with his boast of having brought knowledge and light to men, yet with these how there had come a fierce fever which consumes mankind forever. They depict sneeringly for him "one . . . of gentle worth" (the Christ), and they show how even He failed and died, and His words living after Him became poison and withered up Truth, Peace, Pity;<sup>22</sup> and His gentle ghost goes wailing through the world for the Faith He kindled.<sup>23</sup> Then how there sprang up a Christian nation dedicated to Truth and Freedom, but it too failed.<sup>24</sup> Hence why, say the Furies, should anyone sacrifice himself for his fellowmen? It is the old lie of the Father of lies. Here Shelley follows Christian thought, perhaps unaware. This, to Prometheus, is the cruellest pang of all, this, to Humanity, the cruellest pang of all—that even Christianity should have seemed to fail. So says Shelley. Prometheus groans that the very name of Christ has become a curse because of the way men use It. He sees in human institutions

The wise, the mild, the lofty, and the just,  
. . . hunted by foul lies from their heart's home.  
(Heretics . . . The Excommunicated.)  
Some linked to corpses in unwholesome cells:  
Some . . . impaled in lingering fire.  
(The Inquisition.)  
. . . and mighty realms . . .  
Whose sons are kneaded down in common blood  
By the red light of their own burning homes.  
(Religious Wars.)  
Hypocrisy and Custom make their minds  
The fanes of many a worship now outworn.  
(Discarded False Sects.)<sup>25</sup>

<sup>20</sup>Act I, Scene 1, Line 470.

<sup>21</sup>Act I, Scene 1, Line 506.

<sup>22</sup>Act I, Scene 1, Line 567.

<sup>23</sup>Act I, Scene 1, Line 575.

<sup>24</sup>Act I, Scene 1, Line 588.

<sup>25</sup>Act I, Scene 1, Line 630, etc.

But after reviewing all these ills which Prometheus attributes to the tyranny of Christ's followers, he girds his soul with new endurance in the hope that they, too, will be swept away, for they have overthrown "the Truth, Liberty and Love of the race."<sup>28</sup> Shelley seems here to admit that Christ's teaching was truly Truth, Liberty, and Love, admits its possibilities, but laments that the tyranny of human passions overcame it, ruined His work. Is it not good, that he sees, if only in a glass darkly? And is it not deplorable that so gifted a genius might not have recognized how the possibility thus admitted *could* only have been Divine?

Let it be recalled, however, that Shelley remarks in his own Preface: "Let this opportunity be conceded to me of acknowledging that I have what a Scotch philosopher characteristically terms 'a passion for reforming the world.' But *it is a mistake to suppose that I* dedicate my poetical compositions solely to the direct enforcement of reform, or *that I consider them in any degree as containing a reasoned system on the theory of human life.*" Happily, then, we may take the *Prometheus Unbound* not too seriously, Miss Clarke to the contrary notwithstanding. We may enjoy the Drama as an interesting and beautiful dream of human possibilities, in which Evil steals in like an ugly nightmare, coming no one knows whence and passing as indefinitely; and with our Christian view of things, we may take comfort to our souls that the vision of ultimate happiness is not a complete illusion. Shelley's Drama is full of lofty conceptions as to what a man can strive to make of the noble powers which God has given him, but beyond that, the poet is to be congratulated upon disclaiming any distinct movement towards social reform. He was only twenty-seven when he wrote it, a young man, thinking along the lines of the French Revolution, wild possibilities and hopes, which have certainly proved vain. As regards

<sup>28</sup>Act I, Scene 1, Line 779.

reform, the whole scheme of thought in the Drama of *Prometheus Unbound* seems, indeed, to end worse than it began. For, *emancipate* man, and give him Love and passions, and subject him to chance and death and mutability, without any help outside himself, such as Divine Grace and authority, and he will certainly prove worse than the race for which Prometheus was chained to the rock.

SISTER MONICA.

Ursuline Convent,  
St. Martin, Ohio.

## SURVEY OF THE FIELD

### THE CULTURAL AND VOCATIONAL AIMS IN EDUCATION

The strong trend towards vocational education lately manifesting itself in educational circles in response to popular demands, particularly to demands issuing from the manufacturing and commercial elements of our population, makes it necessary for all those responsible for the shaping of our educational policies to look into the situation with great care.

Industrial efficiency is usually the aim of the vocational elements introduced into our school curricula. To many, the business of education consists solely in turning out from our schools men and women equipped with a technical skill which will enable them to do efficient work in their chosen field of labor, whether this field be the making of shoes, the building of bridges, or the weaving of fabrics. In fact, the term "vocation" is rapidly coming to have a restricted popular meaning. When reference is made to "vocational education" it is understood that the training of a mechanic is in question, rather than the education of a professional man. The lawyer, the doctor, the clergyman, the teacher, the artist, are all passed over in the narrower application of the word.

There is danger of obscuring important issues by the misuse of terms. One's vocation is one's calling in life. Through the fulfillment of the duties of one's calling a living is earned. The man who digs out coal from the bowels of the earth is not doing so for the joy of the work itself, but for the money which he earns by his labor. The shipping clerk or the merchant who labors several hours each day in the distribution of various commodities and seeks thereby to accumulate profits out of which he may build and support a home and secure a reasonable amount of the goods of life follows a vocation which is but a means to an end. The real enjoyment of life and all its higher purposes lies for him outside the exercise of

his vocation. Men so circumstanced need an avocation, some line of endeavor that holds their interest and in which they acquire some skill as amateurs, but through which they do not seek to make money. Thus the man who is able to secure a couple of weeks' vacation may go into the untrodden forests in search of game. His purpose, however, is quite different from that of the hunter who seeks to make a living by the products of his gun and spear. The man whose vocation is hunting seeks to secure by cunning, and through any device permitted, as large a quantity of marketable meat as possible with the least expenditure of time and money. The man whose avocation is hunting spends both money and time liberally to secure a chance to exercise his skill. Similarly, the aim of the man who utilizes his vacation time in trout fishing is very different from that of the fisherman who faces the dangers of the deep and the storms day in and day out to keep the fish market supplied.

Is it the business of education to develop the vocational only and to neglect the development of those qualities which make an avocation desirable and necessary? Is the only thing of importance in this world industrial efficiency and the amassing of wealth? And is the joy of life to have no place? Is the raiment more than the body or the meat more than the life? In our short-sightedness, is our aim to rest in the means, to the defeat of the very end for which the means should be pursued? We work to live instead of living to grind out more and more material comforts for ourselves or for others.

It is when we turn to the professions, however, that we may most clearly discern the fallacy of the so-called "vocationalism." The business of the physician and the surgeon is to alleviate pain and suffering, to banish disease and to prevent as far as may be its reappearance. It is true that his vocation furnishes him a livelihood, just as truly as the vocation of the bricklayer furnishes him his livelihood, but there is this notable difference:

the aim of the former is altruistic, he labors incessantly for the attainment of this end and the money resulting therefrom is, or should be merely incidental: whereas the securing of the money is the direct and acknowledged aim of the latter and with this money recourse must be had to other lines of human endeavor in order to achieve the ultimate aim.

If the surgeon's aim were merely the making of money, he would be moved to perform as many operations as possible. Whether such operations were beneficial or not to his patient would be a secondary consideration. The more disease and suffering abroad, the more would the doctor and the surgeon rejoice, since the opportunity of making money would be the greater. Thank God! the medical profession, in spite of the popular trend, has kept itself from falling to such a depth of bebasement as this would imply. Of course we may occasionally find a physician or a surgeon who is unworthy of his high calling, and in such case society will do its best to eliminate him from the profession. The worthy doctor responds to the cry of human suffering at any hour of the day or night in spite of the hardships and the fatigue that must be encountered. And where the sufferer is unable to offer a stipend, the service rendered is none the less conscientious. Were this not the case, society would regard the doctor in question with abhorrence.

Similarly, it is the lawyer's business to minister to peace and justice, and while he is entitled to his retainer and his fees, these should not be the legitimate aim of his endeavor. The worthy lawyer frequently will be found willing to give up a lucrative practice for a seat on the bench which brings but a small fraction of the income that he would otherwise legitimately make. The worthy lawyer will exert himself to prevent lawsuits and to bring about reconciliation and harmony among people who are moved with angry passions, but were the aim of the legal profession the mere making of money, this would all be reversed.



Our people would be genuinely shocked by a priest who refused to perform his sacred functions except for a pecuniary consideration. He is expected to go into the haunts of vice, to face contagious disease and danger of death on the battle field so that he may minister to the soul's need in time of suffering. Of course he is entitled to a living and he is entitled to it through the exercise of the duties of his vocation, but the living or the money never can be the legitimate aim of his endeavors.

What has been said of the doctor, the lawyer and the priest should apply with equal force to the teacher, the writer and the artist. Hence the professional callings are preeminently vocations and the preparation for these vocations must be one of the chief aims of education. If society is to be preserved from sinking into mere sensual indulgence and from disintegrating, the professions must be supplied with men who are not only possessed of the technical skill required, but whose souls have been so strengthened and uplifted that the end and aim of life for them must remain forever in the order of social service. Industrial efficiency will not suffice. Social efficiency must be achieved in the highest sense of that much-abused term. Unless our lawyers and our doctors, our publicists, our teachers and our priests labor for the welfare of society, for the maintenance of peace and health and happiness here and hereafter, society itself must cease to exist.

Now, the elements in the curriculum that aim at developing the high qualities of mind and heart demanded for the worthy exercise of the learned professions are the cultural or liberalizing elements. In the training of the professions these elements must not only be present but they must be present in such strength as more than to counterbalance the elements which make for technical efficiency. Otherwise the professions fall and with them civilization itself.

It is clear, therefore, that whatever may be the case when the education of our future tradesmen and me-

chanics is in question, there must be in the education of our future professional men a predominance of the cultural over the vocational elements.

Both for the reasons stated above and for the additional reason that technical efficiency in the learned professions is practically unattainable unless the candidate have a broad basis of cultural or receptive scholarship, the liberal elements in the curriculum must maintain their ascendancy. A few decades ago a young man might take up the study of medicine with scarcely a grammar school education and in a few months obtain his license to practice. This state of affairs has happily come to an end. The majority of our good medical schools now demand at least two years of college training as an entrance requirement for a four years' medical course, and in our better medical schools the completion of a standard college course is presupposed. Progress along similar lines is being made in the other professional schools and there are few who would want it otherwise. The recognition is, in fact, general that the "learned professions" are different from the other walks of life and that the candidates for these high callings should have a broad, liberal education.

But the case is otherwise with the other callings into which a great majority of our men and women drift. Here the cry for "industrial efficiency" is so loud and persistent that all else is likely to be forgotten. The business man who probably lacks appreciation for culture is heard declaring in the public prints that a college education unfits a young man for his line of business. He is listened to with eagerness by our young men. And our school boards, who should guard the educational interests of the community, frequently lose their judgment in the matter and permit the school to forget its sacred duty to prepare all the children of the nation for worthy living as the first and chief aim of the educational process.

In a democracy every child should have an opportunity

to enter the professions should his ability justify. This is included in the rights of the people and it is written down with equal clearness in the needs of society itself. Were it necessary that the professions should draw all their members from the families of the wealthy, the standard of the professions would rapidly decline. If, therefore, the government is to be by the people and the opportunities of society are to be opened to the children of the people, the schools supported by the people must give such an education as will fit the worthy to ascend to the higher walks of life. This would in itself be reason enough for excluding vocational education from our elementary schools and for holding these elements in check in our secondary schools.

In this age of labor-saving machinery and organized labor the working day has been very materially shortened. The opportunity and the need for worthy avocations among the masses of the people has grown proportionately. What men and women are to do with their leisure time is a matter of great importance, not only for the well-being of the individual but for society as a whole. While a man is at work with his pick or shovel or in the midst of his accounts, he is not subject to many temptations to wrong-doing, but when his day's work is done and he has time on his hands, unless his mind and heart are properly prepared to make high and holy uses of the leisure thus provided, the descent on the broad road is easy and natural.

The professional man is fortunate in this, that the legitimate exercise of his vocation calls out all the highest and noblest qualities in him. He should, therefore, grow to be a better man day by day without the necessity of making any special effort outside the duties of his calling. But the case is far otherwise with the merchant and the mechanic. Their callings are divorced from the exalted and worthy aims that tend to preserve their humanity and to uplift them to the plane of human com-

panionship in all the finer things of life. For this very reason their need of an avocation is great and urgent. They should have one or more occupations, the pursuit of which would constantly keep alive within them the vital element of life for life's own sake, of art for beauty's sake, of truth and justice, and of social service. If our pupils be ignorant of these things on leaving school, it has failed to convey to them the chief portion of their inheritance.

The Master pointed out this truth long ago to the humble disciples who followed Him about the shores of the Sea of Galilee. "What doth it profit a man to gain the whole world if he lose his own soul?" This question has lost none of its appositeness. The leaders of the movement for industrial efficiency as the chief, if not the sole, aim of education need to be reminded even more urgently than did the fishermen of Galilee that the life is more than the meat and the body more than the raiment. Those who profess to be followers of Jesus should lend an intelligent ear to the Master's words: "Lay not up to yourself treasures on earth: where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor the moth doth consume and where thieves do not break through and steal. For where thy treasure is, there is thy heart also." Those who do not believe in a life beyond the grave, the attainment of which should be the chief purpose of all our endeavors in this present existence, should still hearken to these words of wisdom as applied to the higher things attainable by man on earth. Man must live for something higher than dollars and cents, something higher than meat and raiment, otherwise all that is best in him shall die and leave him to take his place among the beasts of the field.

Correct motivation is a matter of supreme importance for the pupil. The sensory motor training that is under-

taken for the purpose of giving power and flexibility to mind and hand, so that life may become a nobler and a freer thing, is vastly different in its results from those that would be produced by the same exercises undertaken for the sole purpose of increasing "industrial efficiency" or money-getting capacity. Purity of motive in the one case elevates and ennobles the work of eye and hand, in the other, the sordid motive debases the whole being. This is the very theme that the Master developed in the parable of the lilies. "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil, thy whole body shall be darksome. If, then, the light that is in thee, be darkness; the darkness itself how great shall it be!"

The difference here spoken of is expressed in the contrast between manual training and vocational education. Industrial efficiency is good in itself and greatly to be desired, but it never can be the legitimate and ultimate aim of education. Our Saviour did not condemn the riches of this world and the glory thereof, but He condemned the attainment of riches and earthly glory as the end of man's endeavor. As it is said, "Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him: all these things will I give thee, if falling down thou wilt adore me. Then Jesus said to him: Begone, Satan: for it is written, the Lord thy God shalt thou adore, and Him only shalt thou serve."

The ultimate aim must be single; it never can be anything else than the attainment of God. The developing of the image of Jesus Christ in the heart and soul of the individual child must ever remain the ultimate aim of Catholic education. Nothing that conflicts with this aim can be tolerated, much less chosen, as the aim of our scholastic endeavors. We cannot have the two aims side by side: the service of God through the development of the higher nature of man, and the service of mammon



through industrial efficiency. All of our training must be subordinated to the one clear, consistent aim of Christian life. "No man can serve two masters. For either he will hate the one and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore, I say to you be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?"

In spite of this urgent pleading of the Saviour, many a father and mother today are willing to sacrifice the child's inheritance by sending him to a school that is totally devoid of Christian teaching and of Christian atmosphere in the hope that thereby he may make friends with those who will be in a position hereafter to promote his money-getting interests. And many a school that is supported because of its religious character, seems to forget its allegiance to the Saviour when an opportunity offers of securing increased patronage by bending the work of the school to meet the requirements of a board of regents or of popular favor, even though by so doing the child is taught to serve mammon instead of God. Not only is this done secretly, but in many instances it is done with blare of trumpets, and the justification offered is the promotion of the temporal interests of the children. These good people seem to fear that the service of God may cost themselves or their pupils a few paltry pennies through missed opportunities, and they profess to stand in terror of starvation and want unless they turn away from the higher things of the soul and of the hereafter. They need the encouraging words which Our Lord added to His declaration concerning the two masters: "Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: And your Heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature



one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow: They labor not, neither do they spin. But I say unto you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: How much more you, O ye of little faith? Be not solicitous, therefore, saying, what shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you."

It is scarcely a matter for surprise that those who forget the teaching of Jesus Christ and who refuse obedience to Him would drop back, more or less rapidly, into the condition of the heathens of whom He spoke. Nor is it any more surprising that the modern heathen would pursue the things of the flesh and worship at the shrine of mammon than their ancient prototypes should have done so. The one and the other are consistent: they recognize nothing in many beyond the flesh. He is to them merely an animal who lives out his brief day and returns to the earth from which he sprang. In such a creed there is no room for idealism, nor is there to be found in it any of the essential elements which went into the building of Christian civilization. Animal aggressiveness, lifted to its highest power through the development of will and keenness of intellect, must take the place of the Christian virtues as the educational aim. Mammon is the only god that can be recognized or worshiped consistently in a society subscribing to this fleshly creed.

But for all those who value Christian civilization, whether they be Catholics or not, no greater calamity can be imagined than that of substituting industrial efficiency and money-getting as the aim in our schools instead of the worship of God and the service of hu-

manity. Nor is there anything more vain or futile than the attempt to preserve in vitality and function these two essentially conflicting aims. If both must remain, as they must, one must be subordinated to the other. The child must learn to labor and to labor efficiently in order to serve God and his fellow man more efficiently. The training of hand and eye must be prized chiefly for their value in lifting the mind and heart to a higher plane and in making life sweeter and better for God, for self, and for fellow man.

The future workman must be trained to do his work as well as it is possible for him to do it, but while he is receiving this training, his soul must not be allowed to languish and to starve. He must be taught effectiveness, thrift, and industry, but he must at the same time be taught that these things are valuable mainly because they will secure for him the opportunity to live the life of the mind and heart and soul. His earnings are valuable because they will enable him to support a home, raise and educate a family, to promote peace and justice, love and beauty, in the group among which his lot will be cast. Hence at least as much care must be given to the awakening and developing of the æsthetic faculty as to the training of the muscles. An appreciation of literature must not be ranked as second to a knowledge of the process of tempering steel. The cultivation of a taste for beauty in form and color must not be looked upon as a secondary matter to the mastery of physics or mechanical engineering. Should our schools ever forget this great lesson of the Master, the door will be opened wide to the enemies of all that is valuable in Christian civilization.

THOMAS EDWARD SHIELDS.

## THE DEATH OF BISHOP MAES

On the tenth of May, Right Rev. Camillus Paul Maes, Bishop of Covington, was called to his reward. In his death, the hierarchy and Catholic education in the United States sustained a deep loss. The closing months of his life were saddened by the great tragedy of his fatherland, Belgium, which he always loved and revered second to the land of his adoption.

Bishop Maes was born on the thirteenth of March, 1846, at Courtrai, Belgium. He was a graduate of the American College and University of Louvain and was ordained priest for the diocese of Detroit in December, 1868. On January 25, 1885, he was consecrated Bishop of Covington, Ky. At an early date he acquired an easy control of the English tongue. He is the author of the well-known "Life of Father Nerinckx," published in Cincinnati, in 1880. His contributions have appeared from time to time in various magazines. His devotion to the Blessed Sacrament led him to take an active interest in the Eucharistic Congress in the United States, of which he became the president. He loved to subscribe himself the Protector of the Priests' Eucharistic League. He was an active member of the Federation of Catholic Societies and of Church Extension. Probably the most important work undertaken by Bishop Maes was in connection with the Catholic University. He was always present at the Trustees' meetings and was actively interested in everything pertaining to its organization and its welfare. In spite of the burden of years and the many cares that rested upon him, he remained to the end the Secretary of the Board of Trustees.

THOMAS EDWARD SHIELDS.

## EDUCATIONAL NOTES

### THE VALUE OF STORY-TELLING

Of a nature to offset the influence of the "movies," however, is the love of listening to a story that is told with simplicity and directness, and yet with the force and vividness that come with the narrator's complete absorption in the interest of the narration. Those of us who have had the opportunity to watch the faces of a class when a story has been told in this way, realize that in this early step in the development of literature lies a powerful rival to the "movies," while we feel that the cultivation of the story-teller's art will help to keep literature from becoming the handmaid of the moving picture machine.

How to introduce this cultivation into an already crowded curriculum is, however, something of a problem for the high-school teacher. Courses in oral composition and oral expression may help, but they seem too elaborate to suit the needs of the situation. Above all else the spoken story must have the quality of spontaneity. What we want to give our pupils is the power to feel a good story so vividly that they may give it forth with the charm of natural dramatic expression. This is not an easy matter for a teacher to accomplish, but it is one of the most interesting things she can undertake.

The fact that the narrators enjoy telling the stories forms, to my mind, one of the strongest arguments that could be advanced in favor of introducing the work into the classroom. We high-school teachers have to engineer our charges through the most self-conscious period of their existence. The child's spontaneity and joyous, unquestioning acceptance of life are gone; and in their stead has come the disconcerting knowledge of an insistent ego, at once venturesome and cautious, eager and longing for notice and praise, yet fearful of doing any

thing to attract them, especially anything that might excite ridicule. It is no easy thing for a boy or girl at this period to stand up before a class and tell a story, but if this ordeal can be turned into a pleasure, then a distinct gain has been made by the pupil. I cannot speak about boys, for I have never taught them; but I have seen girls, and shy girls too, lose sight of their own personality entirely in their enjoyment of the stories they were telling; and I have felt that, although their work might not be all that I could wish, they had made a step forward in their development, while at the same time they were learning something that would be of use to them all their lives.

For, to return to the question with which we started as to the practical value of the teaching of the primitive art of story-telling, I often think that, wholly aside from the part it plays in the development of character, this teaching is among the most practical kinds of work we English teachers do. Few indeed of our pupils can ever hope to become story-writers or contributors to magazines. Not many will be called upon to preside over clubs and societies; but to each and every one will come the opportunity to exercise the art of the story-teller. Not all the "movies" in the world will keep little children from begging for stories. To stay-at-homes and shut-ins nothing is more grateful than stories of the outside world brought back by those who are privileged to share its life. Every teacher knows how a story will soothe a restless class, or clear an atmosphere that is charged for a storm, while at the same time it drives home a lesson as no preaching could do.

*The English Journal*, March, 1915.

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#### COOPERATION BETWEEN HOME AND SCHOOL

It is apparent that here, as elsewhere in the moral training of the child, there should be the most cordial and consistent cooperation of home and school. If, instead

of that, the home and the school operate on the child at different angles, the necessary result is that of his moving in a direction away from both of them. As regards the responsibility of the school at this point, every reasonable effort should be made to bring the importance of this matter to the attention of parents. There are many parents who do not care to be bothered with the burden of providing their children with training in obedience or in any other way. They leave the children to themselves and the elevating influence of the street because it is more convenient to do so. For the same reason they put them under no constraint, finding it easier to humor them in all their demands. The same type of parent is apt to resent it if the school tries to exact subordination. Sometimes, however, the teacher himself induces in the parents a spirit of unwillingness to cooperate. He, as well as the parents, may make the mistake of being too insistent on his authority; each is too anxious lest his own authority be not sufficiently respected by the other. There are other homes in which the attempt is made to provide training in obedience, but in which the attempt fails. If parents are respected by their children, they are apt to be obeyed. Sometimes children learn to look down upon their parents as inferiors; this is very frequently true in the case of American-born children of foreigners who have come to our shores. This is partly due to the fact that the parents are so inefficient in the use of our language, which is so readily acquired by the children. It is not merely because the parents' inability in the matter would of itself impress the children as an indication of inferiority, but more especially because the children find this view taken by others. This is only one factor in the alienation of the child from the immigrant parent.

It ought not to be difficult to get most children to see how much their parents do for them, thus helping to arouse their gratitude and through that filial piety and



dutifulness. Another thing that can be accomplished by means of instruction is to get pupils to see that it is no reflection on a person to be obedient to properly constituted authority. Boys especially are liable to get the notion that it is unmanly to obey superiors. It is at this point that biography and history can be used in such a way as to render a most valuable service. There is a long period in the life of every boy in which he is interested in the history of war and conflict. The fighter is to him the ideal man. It is easy at that time to let him see how every great fighter had to learn to obey his superior officers before he could have the opportunity to command. Among his heroes there will no doubt be Washington and John Paul Jones, Lincoln, Lee and "Stonewall" Jackson, Farragut, Dewey and Schley. And it is certainly easy in every one of these cases, as it is in the case of almost all other historical characters, to show that they learned to obey, and, furthermore, that in doing so they in no wise lost the power of initiative or self-direction. But more than this can be done. Every teacher ought to be able to convince his pupils that every human being must necessarily obey if he is to succeed in life.

It is evident that ultimately the pupil should not do his duty because of fear of punishment or hope of reward, even to please his teacher, although there are times when these motives must be resorted to. He should learn to do his duty freely, spontaneously, autonomously. There should be few commands or, especially, prohibitions. Suggestions are more effective. There should be a disposition to put pupils more and more on their own responsibility as they gradually develop and show their preparedness to assume such greater responsibility. It is highly desirable that the management of this matter be such as to extend the boundaries of the realm in which the pupil is thrown more and more on his own resources, his own judgment, his own initiative and responsibility. Of course this can be done only in so far as he shows

himself worthy of such greater confidence. Too often parents let their children, during their infancy and early teens, do as they please: "they are so cute." Then, when during the adolescent period the parents see the havoc wrought by their mistaken policy, they try to tighten up the reins, just when the same should be gradually loosened. Again it is best to have but few rules or regulations, and of course they should be such that their enforcement will work no injustice. For it is suicidal to have regulations that are not enforced. The plea of "extenuating circumstances" is one with which we are most apt to delude ourselves. Full-chested proclamation of law and weak-kneed enforcement invokes disobedience. There should be nothing fitful or capricious about the administration of the school, it must instead be consistent and consequential. It takes a steady hand to drive a spirited horse. Different teachers in the same school must cooperate, of course. It is a mistake, ordinarily, to justify requirements to the pupils; it is making them the tribunal to pass on their justice. It is highly desirable to awaken a proper school spirit, to develop among the pupils, in other words, the sort of public opinion or community sentiment that stands for the best. Too frequently school spirit is permitted to develop in the direction of undermining the very things for which the school is supposed to stand. It is in connection with the voluntary activities of the pupils that the best opportunity is afforded for training in actual obedience to social interests and moral demands. The activity on the playground, games, athletics, and pupils' organizations, such as orchestras, literary societies, and clubs present the field in which the true leadership of the teacher needs to be exercised as much as anywhere. But lastly, there must be a thorough-going cooperation of all these various factors if there is to result a really effective training for good citizenship.

*The School News and Practical Educator*, Nov. 15.

## THE VALUE OF CIVIC EDUCATION

Instruction in civics is intended to contribute to organized training for citizenship. It does not constitute the whole of that training; for the entire work of the school, as well as of other agencies, also contributes to this end. So far as this is true, some of our standards, at least, should apply to the other phases of school work and to that of other agencies, as well as to the teaching of civics.

But the teaching of civics is particularly intended to train for citizenship. Our standards must, therefore, have direct reference to the effectiveness with which it accomplishes this purpose. Some will say at once that it is impossible to measure the effectiveness with which this result is accomplished, because the result will be manifest only in the future. Of course, the influence of teaching follows the pupil through life, and it is not possible to tell just what fruit will be borne ten or twenty years hence. Even if one should analyze the pupil's life at the end of that time, it would be impossible to determine what traits and tendencies were the result of any particular method of teaching received in youth, and what were the results of other influences.

Those who say that the results of civic teaching cannot be seen or measured until later years fall into one of the errors that have persistently hindered the progress of civic education. This is the error of assuming that the child will be a citizen only at some future time; of forgetting that he is a citizen now, with real civic relations and interests. The process of civic education is a process of cultivating existing tendencies and traits and interests.

In the teaching of civics we are dealing with young citizens. They are not only citizens of a home community and a school community (though their civic relations to these simple communities are very real), but they are

citizens of a neighborhood, of a city or a village, of a State and of a nation. They have, in simple form, the same civic interests that motive all community action and that are the foundation of all community arrangements and institutions, including government. Every child has an interest of some kind in his physical well-being, in his own personal safety and that of his home and family possessions, in his father's occupation or business (perhaps even in small business enterprises of his own), in the matter of his education, in the appearance of his neighborhood, and in social activities (at least in play). These are the very things for which government exists. What civic education has to do is to bring these real civic interests of the child into the foreground of consciousness and relate them to the interests and activities of the community as a whole, and of government, which is the community's means of cooperation.

The process of civic education is, from the standpoint of the child, a process of growth, and, from the standpoint of the teacher, a process of cultivation, as the gardener cultivates the plant. It is a cultivation of civic qualities which have already "sprouted," as it were, and which will continue to grow under the eyes of the teacher. If this be true, is it not possible to measure, in some manner, the development of these qualities, and to arrive at standards by which to test the effectiveness of methods of cultivation in the light of results achieved by them? If this can be done, it will be of incalculable value as a means of perfecting the course of study and the process of teaching. The first step is to define the civic qualities whose resultant we recognize as good citizenship, and whose cultivation should be the aim of civics teaching.

First in importance is interest in one's civic relations. Apathy is one of our greatest civic sins. Bad citizenship is more often due to lack of interest than to lack of knowledge. No one can be a good citizen without interest in civic matters. It follows that it should be an important

part of civic education to cultivate an abiding civic interest. It is unnecessary to say that this means much more than to "make the subject interesting," in the superficial sense of that phrase. (There is in existence a textbook on civil government which attempts to "make the subject interesting" by the injection of humorous remarks!) The only way to cultivate an abiding interest in the civic relations is to demonstrate that they *are* of vital moment to the individual. The present interest of the child must be kept in mind and not his probable or possible interest of ten years hence. One standard that might be suggested, then, is that, other things being equal, *civics teaching is good in proportion as it makes its appeal definitely and constantly to the pupil's own present interest as a citizen.*

Interest is closely allied to *motive*. But real or apparent interest may lead to the setting up of wrong motives. A group of boys who were studying their own community from the standpoint of cleanliness and beauty, were "interested" by the offer of a prize to the boy who should bring in the largest number of discarded tin cans. The motive set up was wrong and uncivic action resulted. Intense rivalry supplanted community cooperation, selfish personal interest took the place of the common interest of the community, and some of the boys actually hauled into the city wagon loads of cans from the city's dumps. Good citizenship can only grow out of right motives. It follows that it should be a part of civic education to cultivate right motives. Pupils should be led to *want to know more* about their civic relations, and to *want to do something* as good citizens. Therefore, we might suggest as a second standard that, other things being equal, *civics teaching is good in proportion as it provides the pupil with adequate motives for studying civics, and for seeking opportunity to participate in the civic life of the community of which he is a member.*



Community of interests implies community of effort to provide for those interests. The proper conception of government is that of a means of cooperation for the common well-being. No man can, in these days, be effective in civic life unless his "team work" is good. The possession of a spirit and habit of *cooperation* is an essential qualification for good citizenship. It therefore becomes a part of civic education to cultivate this cooperative spirit and habit, and it may be suggested as a third standard that, other things being equal, *civics teaching is good in proportion as it stimulates cooperation among the pupils, and on the part of the pupils with others, for the common interest of the community.*

Two other qualifications for good citizenship, out of several that might be mentioned, are good judgment and initiative. The thoroughly efficient citizen will show good judgment when confronted with a civic situation, or with a choice of civic methods; and he will display initiative in applying the method to the situation. Given an interest in civic affairs, a right motive, and a willingness to pull with others, a man's citizenship will not count for a great deal unless he is able to sift out the essentials from the nonessentials of a given situation; and to decide wisely as to the best method of dealing with it; and unless he has the power to initiate action. It would seem, then, that civic education ought to include the cultivation of civic judgment and civic initiative. If that is true, two other standards might be stated thus: Other things being equal, *civics teaching is good in proportion as it cultivates the judgment with reference to a civic situation and the methods of dealing with it; and in proportion as it cultivates initiative in the face of such situation.*

The only test that we have been in the habit of applying to our civics teaching in the past has been the purely informational test. We have contented ourselves with asking, How much do the children know?



A certain fund of information is essential to good citizenship; but mere knowledge about government will not of itself make a good citizen. Ignorance of government is more often a result than a cause of civic inefficiency. Given an interest, an impelling motive, and a little initiative, and a citizen's knowledge may be left to care for itself. It is true, on the other hand, that a little information of the *right kind* may stimulate interest and provide a motive. At all events, it is a part of civic education to give a serviceable fund of information relating to civic life.

*The History Teacher's Magazine*, April 1915

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The American Church History Seminar, of the Catholic University, held its annual conference on Thursday, April 29, in McMahon Hall. The members of the Seminar invited a large number of friends to hear the paper of the Very Rev. Dr. Hugh T. Henry, Rector of the Catholic High School, Philadelphia, whose subject was "History and the Catholic Apologist." Dr. Henry was introduced by the Rev. Sigourney W. Fay, instructor in Liturgy at the University. At the close of the evening the Rt. Rev. Rector spoke in appreciation of Dr. Henry's excellent paper and congratulated the Seminar on the success of the conference.

Mass for the living benefactors of the University was celebrated by the Rt. Rev. Rector on Saturday, May 15, in the Chapel of Divinity Hall. The instructors of the different schools and faculties and a large number of the students attended.

The annual oratorical contest of the Leo XIII Lyceum took place on May 17, and resulted in the award of the first prize to William B. Davies, '15, of California, whose subject was "Divorce, the Nation's Menace." The second prize went to Alfred J. Ouellete, '18, of Minnesota, whose subject was "The Ballot." Other speakers whose efforts were highly commended by the judges were Edward A. Rumler, '17, of Michigan, topic, "Independence of the Philippines"; Edward F. Killion, '16, of Massachusetts, topic, "The Other War—Socialism;" and John M. Verbey, '16, of Pennsylvania, topic, "Broad-mindedness." Mr. John M. Russell, '16, of Connecticut, presided, and the judges were Rt. Rev. Msgr. William A. Fletcher, D. D., of Baltimore; James D. Maher and Edward A. Walsh, of Washington. The first prize, consisting of \$25 in gold, was the gift of the Rev. James W. Malone, J. C. D., of Scranton, Pa., and the second, of \$15 in gold, was donated by the Rev. Patrick J. Murphy, Ly. D., of Oliphant, Pa.

### DEATH OF NOTED EDUCATOR

The Rev. Francis M. L. Dumont, S.S., D.D., President of St. Austin's College, at the Catholic University, who departed

this life on May 11, was a widely known scholar and educator. As a professor and director he endeared himself to hundreds of clerical students who had in the half century of his ministry come under his priestly influence. His funeral, held May 14, at St. Mary's Seminary, Baltimore, Md., and attended by a large number of the clergy, was a worthy tribute to the esteem in which he was universally held.

Father Dumont was born in Lyons, France, in 1838. He pursued his early studies in his native place and completed his course in theology at the Seminary of St. Sulpice, Paris. He entered the Society of St. Sulpice and was ordained a priest in 1864. His first appointment was to St. Charles College, Ellicott City, Md., where, with the exception of one year spent at St. Mary's Seminary, Baltimore, he acted as professor and treasurer until 1880. For the following six years he taught philosophy at St. Mary's and held the office of president of the philosophical department. In 1886 he was appointed president of St. Charles' College, which he relinquished in 1894 to become president of Divinity Hall, of the Catholic University. Since 1911 he has been in charge of St. Austin's College, the House of Studies and Novitiate of the Society of St. Sulpice in the United States.

In his eulogy of Father Dumont, delivered on the occasion of the funeral, the Rt. Rev. Bishop Shahan, of the Catholic University, said that among the names that should be written in letters of gold in the early history of the Church of America were those of the members of the venerable company of St. Sulpice, who had left their own beautiful and noble country in order to consecrate themselves to the upbuilding of the poor struggling Church in the New World. "Many of them," said Bishop Shahan, "were compelled by the needs of the times to do the work of pioneer priests and bishops in the West and South; others wrought no less effectively by concentrating their energies on the all-important work of clerical training. We may class with those early Sulpicians who labored with the expert skill which was acquired in the seminaries of France the priest for whom we are offering the solemn rites of the Church today. Father Dumont came to America before the Church in this country took on the magnificent proportions to which it has since attained, before it became animated with

the buoyant, hopeful spirit which now characterizes it. For over fifty years he has contributed to this development the humble, self-effacing ministry of a seminary director.

"Father Dumont's career is briefly told. He taught for a number of years and in this work he showed excellent ability. The fine library with which he surrounded himself bears testimony to his scholarly tastes. For most of his life he was in administrative work. As a superior we have all known him—gentle, just, a man of highly cultured mind and noble heart, faithful to the exacting duties of a life which must be a model for the young men who are learning to live according to the highest priestly ideals."

#### CATHOLIC PUPIL WINS CONTEST

The Spelling Contest conducted by the *Brooklyn Eagle* at the Academy of Music on May 7, and in which pupils from public and parish schools participated, was won by Joseph Bruder, a pupil of the Most Holy Trinity School, Montrose Ave., Brooklyn. The second prize was awarded to Eva Brown, of Public Schools, No. 153, at Homecrest. Last year a parish-school pupil also took the first prize. Especial credit was given to Timothy Lucey, of St. Mary Star of the Sea School, and Stephen B. Roland, of St. Anthony's School, Greenpoint.

One hundred sixty pupils entered the contest, seventy representing parish and ninety representing public schools of the boroughs of Brooklyn and Queens. They were the champion spellers of their respective schools. President Churchill, of the Board of Education of New York City, presided at the contest, and Miss Emma L. Johnston, of the Teachers' Training School, acted as the official pronouncer.

#### CATHOLIC EDUCATIONAL ASSOCIATION

The twelfth annual convention of the Catholic Educational Association will be held at St. Paul, Minn., on June 28, 29, 30 and July 1, 1915. The Most Rev. Archbishop John Ireland and the Rt. Rev. Bishop Shahan, President General of the association, have extended a cordial invitation to all Catholic educators, to pastors and teachers, and all others interested in Catholic education to attend the coming meeting. The pre-

liminary program, just published, promises an interesting and varied order of business. Some important phases of the work outlined will appear from the following excerpts:

*Tuesday, June 29*

GENERAL SESSION

11.00 A. M.—Opening of the Convention.

Address of the President General.

Reading of Reports. Appointment of committees on Resolutions and Nominations. Miscellaneous Business.

Registration.

Paper: "The Pastor and Education." By the Rev. Francis T. Moran, D.D., Pastor of St. Patrick's Church, Cleveland, Ohio.

Discussion.

COLLEGE DEPARTMENT

All sessions of this Department and its Sections will be held in Cathedral School unless otherwise announced.

2.00 P. M.—Opening of Conference. Business session.

Address of the President, Rev. Matthew Schumacher, C.S.C., University of Notre Dame, Notre Dame, Ind.

Appointment of Committees on Resolutions and Nominations.

JOINT SESSION OF SEMINARY AND COLLEGE DEPARTMENTS

3.00 P. M.—Topic: Relations between Catholic Seminaries and Catholic Colleges:

From the College Standpoint:—Very Rev. James P. O'Mahoney, C.S.V., President of St. Viator's College, Bourbonnais, Ill.

From the Seminary Standpoint:—Rt. Rev. Msgr. John B. Peterson, Ph.D., Rector of St. John's Boston Ecclesiastical Seminary, Boston, Mass.

Discussion.

PARISH SCHOOL DEPARTMENT

All sessions of this Department and its Sections will be held in the Cathedral School.

2.00 P. M.—Opening of Conference.

Address of the President, Rev. John A. Dillon, Newark, New Jersey.

Business session. Appointment of committees.

Paper: "The Content of the Curriculum." By Brother Albert, S.M., Spalding Institute, Peoria, Ill.

Discussion: Rev. Joseph D. McKenna, Superintendent of Parish School, Brooklyn, N. Y.; Brother Edward, F.S.C., President of Manhattan College, New York.

3.30 P. M.—Paper: "Teaching of Christian Doctrine to Public School Children." By the Rev. William M. Costello, Pastor of St. Charles Church, Charleston, Ill.

Discussion: Rev. Joseph H. McMahon, Ph.D., Pastor of Our Lady of Lourdes Church, New York, N. Y.

#### SUPERINTENDENTS' SECTION

4.00 P. M.—Opening of Conference.

Business session.

Paper: "How Is the Efficiency of a Teacher to Be Tested?" By the Rev. H. C. Boyle, Superintendent of Parish Schools, Pittsburgh, Pa.

Discussion.

#### CATHOLIC DEAF-MUTE CONFERENCE

In order that the members of this Conference may be able to attend sessions of the other departments, the meetings of the Deaf-Mute Conference will be arranged to suit the convenience of the greatest number. The program is here given in full and the time for the reading of these papers will be announced by Rev. F. A. Moeller, S.J., Chairman of the Conference.

Opening of Conference. Address by the Chairman, Rev. F. A. Moeller, S.J.

Paper: "The Problem in Starting a School for the Catholic Deaf." By the Rev. Henry J. Waldham, Cincinnati, Ohio.

Paper: "Solving the Deaf-Mute Problem in the Archdiocese of St. Paul." By the Rev. James Donahue, St. Paul, Minn.

Paper: "Work Among the Deaf in Old Hartford." By the Rev. M. F. Cavanaugh, Hartford, Conn.

Paper: "Lights and Shadows in the Silent World." By the Rev. W. S. Singleton, S.J., Philadelphia, Pa.

#### SEMINARY DEPARTMENT

The sessions of this Department will be held in the Cathedral School, unless otherwise announced.

2.00 P. M.—Opening of Conference by the Rt. Rev. Msgr. John B. Peterson, Ph.D., President of the Seminary Department.

Appointment of Committees.

Miscellaneous Business.

3.00 P. M.—Joint session of the Seminary and College Departments. Room A.

#### GENERAL MEETING

#### ASSEMBLY HALL, ST. PAUL HOTEL

7.30 P. M.—Committee meeting.

8.00 P. M.—General meeting of all members of the Departments and Sections.



Paper: "Education and the State." By the Rt. Rev. Msgr. P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa.

*Wednesday, June 30*

COLLEGE DEPARTMENT

9.00 A. M.—Paper: "European Influences on American Universities." By the Rev. Frederick Siedenburgh, S.J., Dean of the Department of Sociology, Loyola University, Chicago, Illinois.

Discussion: Mr. Frederick Happel, A.M., The New World, Chicago, Ill.; Rev. William Busch, St. Paul Seminary, St. Paul, Minn.

10.00 A. M.—Mathematics and Science Section.

Paper "The Life and Work of Gregory Mendel." By the Rev. John Seliskar, St. Paul Seminary, St. Paul, Minn.

11.00 A. M.—Language and Literature Section.

Discussion.

General Topic: The Writing of English.

1. "The Study of the Classics and the Writing of English." By the Very Rev. H. Moynihan, President of St. Thomas College, St. Paul, Minn.

2. "The Study of Literature and the Writing of English." By a Teacher from St. Elizabeth College, Convent Station, N. J.

3. "The Teaching of Precepts and the Writing of English." By the Rev. S. Blackmore, S.J., Campion College, Prairie du Chien, Wisconsin.

Close of the Discussion: Rev. F. P. Donnelly, S.J., Chairman of the Section.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Commercial Classes in Our Elementary Schools: Are They Worth While?" By the Rev. Joseph A. Dunney, S.T.L., Superintendent of Parish Schools, Albany, N. Y.

Discussion: Bro. G. Philip, F.S.C., La Salle Institute, Cumberland, Md.; Rev. William F. Lawler, Superintendent of Parish Schools, Newark, N. J.

Paper: "A Scheme of Administration for a Principal of a School Who is at the Same Time Teacher of a Class." By the Rev. John E. Flood, Assistant Superintendent of Parish Schools, Philadelphia, Pa.

Discussion: Bro. Hilary, C.F.X., St. Joseph College, Bardstown, Ky.; Bro. Baldwin, F.S.C., St. Gabriel's School, New York City.

Paper: "The Importance of Special Teachers for Backward Children. How Would Such Teachers Proceed?" By the Rev. Augustine F. Hickey, Superintendent of Parish Schools, Boston, Mass.

Discussion: Rev. James E. Byrne, St. Mary's Church, St. Paul, Minn.; Bro. Sulpicius, C.F.X., St. Joseph College, Bardstown, Ky.; Mr. William McAuliffe, Cathedral College, New York, N. Y.

#### SEMINARY DEPARTMENT

9.30 A. M.—Paper: "The Need of an Extended Spiritual Preparation for the Priesthood." By the Rev. Bernard Feeney, St. Paul Seminary, St. Paul, Minn.

Discussion.

#### GENERAL SESSION

11.30 A. M.—General meeting of all members of the Association. Annual election of general officers of the Association.

Address: "Education and the Social Question." By the Rev. Edwin V. O'Hara, Chairman of the Industrial Welfare Commission of the State of Oregon.

#### COLLEGE DEPARTMENT

3.00 P. M.—Discussion: Requirements considered essential to any standard college as set forth in the tentative plan sent out by the standing Committee of the College Department.

Other topics which any of the members may desire discussed.

4.30 P. M.—Philosophy and Literature Section.

Paper: "The Philosophy of History." By Rev. Bro. Bernardine, F.S.C., Christian Brothers College, Memphis, Tenn.

4.30 P. M.—Meeting of the various Sections to discuss matters of special interest to each Section.

Election of officers for each Section.

#### PARISH SCHOOL DEPARTMENT

##### SUPERINTENDENT'S SECTION

4.00 P. M.—Paper: "The Need of Catholic Normal Schools." By Bro. Gerald, S.M., Boys' High School, St. Louis, Mo.

Discussion: Rev. Augustine Hickey, Boston, Mass.

#### TEACHERS' MEETING

2.30 P. M.—Paper.

3.30 P. M.—Paper: "A Taste for Reading: Its Cultivation and Function in Character Development." By the Rev.

James J. Daly, S.J., Campion College, Prairie du Chien, Wis.

Discussion.

## GENERAL SESSION

8.00 P. M.—“The Present Condition of Catholic Secondary Education in the United States. An Analysis of a Recent Statistical Study of the Problem.” By the Rev. James A. Burns, C.S.C., President of Holy Cross College, Washington, D. C.

Discussion.

*Thursday, July 1*

## PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: “Helping Pupils to Discover Their Aptitudes.” By the Rev. Lawrence Yeske, S.M., St. Mary's Normal Training School, Dayton, Ohio.

Discussion: Rev. Myles McLaughlin, S.J., St. Peter College, Jersey City, N. J.; Rev. T. E. Cullen, Pro-Cathedral, Minneapolis, Minn.

Paper: “A Method of Teaching Bible History.” By Bro. Sylvester, F.S.C., St. Louis College, St. Louis, Mo.

Discussion: Rev. Patrick J. Sloan, St. Mary's Church, Jamesville, N. Y.

Report of the Committee on Uniformity of Grammatical Nomenclature. By the Rev. John A. Dillon, Chairman of the Committee.

## SEMINARY DEPARTMENT

9.30 A. M.—Paper: “The Need of a Peculiarly Ecclesiastical, Intellectual Training Covering a Longer Period Than the Course of Theology in the Seminary.” By the Rev. F. V. Corcoran, C. M., Kenrick Seminary, St. Louis, Mo.

## SOUTHERN EDUCATIONAL AND INDUSTRIAL CONFERENCE

The merged session of the Conference for Education in the South and the Southern Educational Association, held at Chattanooga, Tenn., April 27-30, had a most extensive and interesting program. From press reports we learn that the Conference was most successfully conducted. Enthusiasm ran high and strengthened the hopes of those concerned for the future of education and industry in the Southern States.

In the Southern Educational Council leaders were named to give the initial answers to the following questions which were then discussed by the members:

1. What are the primary and secondary aims (1) of the elementary school, J. R. Jewell, Dean of the School of Education, University of Arkansas, Fayetteville; (2) of the high school, W. F. Russell, Professor of Secondary Education, George Peabody College for Teachers, Nashville, Tenn.

2. To what extent shall we consider the supposed general disciplinary and cultural value of studies in planning school activities. J. T. C. Noe, Head of the Department of Education, University of Kentucky, Lexington.

3. To what extent shall we endeavor to adapt the course of study and activities to the special needs, conditions, capacities, and home activities of the pupils. Charles A. McMurry, Professor of Elementary Education, State Normal School, De Kalb, Illinois.

4. How shall we determine these special needs, conditions, capacities, and activities. C. J. Heatwole, Head of the Department of Education, State Normal and Industrial School, Harrisonburg, Virginia.

5. What are the irreducible common elements which have a place in all elementary courses of study. E. C. Brooks, Head of the Department of Education, Trinity College, Durham, North Carolina.

6. What home activities of the pupils should receive recognition by the school. C. W. Richards, Superintendent of City Schools, Ardmore, Okla.; Miss Sarah Frances Rowan, Extension Worker, Mississippi Industrial Institute and College, Columbus.

7. What should be the relation of the country teacher to the home and extension work in agriculture and home making? J. B. Hobdy, State Supervisor of Rural Schools, Montgomery, Ala.; Miss Jennie Burkes, Superintendent of Schools, Claiborne County, Tenn.

8. What educational relations may exist between the school and the community industrial life. G. H. Burnson, Professor of Education, Mississippi A. & M. College, Starkeville, Miss.; J. A. C. Chandler, Superintendent of City Schools, Richmond, Va.

9. What type of continuation school is best adapted to Southern conditions. H. W. Foght, Specialist in Rural School Practice; Bureau of Education, Washington; L. L. Friend, Supervisor of High Schools in West Virginia, Charleston.

10. What definition of the term "school" will best embody our present ideals. Dr. John Lee Coulter, Professor of Economics, George Peabody College for Teachers, Nashville, Tenn.

In the College Conference, whose purpose is to consider the curriculum and its application to conditions in the South,

under the topic, "Training for Leadership in Education," were discussed:

What courses should be taught and what work should be done in high schools to fit (1) for successful teaching in the elementary schools; (2) for work in the State normal schools? Summary of committee recommendations submitted by the chairman, President Pound.

1. What special subjects should be included in the normal school curriculum to fit for teaching (1) in the elementary schools, both town and country; (2) in the high schools? Summary with recommendation presented by the chairman.
2. What additional subjects should be required to prepare for the work of (1) principal; (2) supervisor of elementary schools; (3) superintendent of schools, both city and country? Summary of conclusions with recommendation presented by the chairman.
3. What courses in the usual college curriculum should be elected by students preparing (1) for professional work in normal schools; (2) for graduate work in teachers' colleges and universities? Summary of conclusions with recommendation presented by the chairman.
4. What does the State superintendent want the normal college to do to develop teaching power and to impel to leadership? T. H. Harris, State Superintendent of Schools, Baton Rouge, La.
5. What the city superintendent wants done: J. J. Keyes, Superintendent City Schools, Nashville, Tenn.

The superintendents considered a practical plan for training teachers while at work in their schools. They discussed:

1. How can the supervisor train the inexperienced in methods of teaching? Plans and experiences of supervisors now at work in the field.
2. Is it advisable for the supervisor to teach for the sake of demonstration, or is it better to observe the teacher's work, and then explain the effective method? Testimonies and conclusions of supervisors and superintendents.
3. Have you found it possible to get teachers to do group work for their development? How do you manage your group meetings? What lines of work have you carried out successfully? Round table testimonies called out by Chairman Coates.
4. The means I have found most effective in increasing the efficiency of teachers, Miss Lida E. Gardner, County Superintendent of Schools, Carlisle, Ky., and other superintendents.

5. Report of Committee on Teacher Training in High Schools, Chairman Phillips.

The theme discussed at the Teachers' Conference was, "How to Combine Study and Activity in the School with Credit for Work Done at Home." The questions took the following form:

1. How can arithmetic be used to lead to a study of community life and conditions, then further to aid in the study of geography, history, and elementary science? J. C. Muerman, Specialist in Rural Education, National Bureau of Education, Washington.
2. How can cotton be made a cultural subject in the public schools? E. C. Brooks, Professor of Education, Trinity College, Durham, North Carolina.
3. How can the teacher make bee culture a school subject, training in habits of investigation and arousing an interest in the insect world? E. F. Phillips, in Charge of Bee Culture, Bureau of Entomology, Washington, D. C.
4. What home investigations and experiments in plant life can the pupils of the elementary school carry out as a part of their regular work? S. M. Bain, Professor of Botany, University of Tennessee.
5. Cement and concrete work for the home and farm, being practical work in manual training. M. Thomas Fullan, Professor of Machine Design and Drawing, Alabama Polytechnic Institute, Auburn.

A joint conference of colleges, superintendents and teachers also took up this theme, the chairman submitting a general home project plan which aimed to give outside activities sufficient cultural value to warrant school credit and thus bring about a closer relation between the home and the school. The plan set forth methods for using the home, the garden, the farm, the shop, and the factory as "laboratories," thus making the school a factor in community progress. It was hoped that the plan suggested can be put into practice in schools throughout the South during the coming year. The results may then be reported in 1916 and will enable the Conference to improve the details and increase the general usefulness of the plan.

PATRICK J. McCORMICK.



## REVIEWS AND NOTICES

**Methods of Teaching in High Schools**, by Samuel Chester Parker.  
Ginn and Company, Boston, New York, Chicago. Pp. 529.

The present school year has produced a number of much-needed books bearing upon the problems of high school or secondary training, as for example, *High School Education*, edited by Charles Hughes Johnston, and *Administration of High Schools*, edited by Paul Monroe, but it is safe to say that none will be of more practical help to prospective high school teachers or to those already in the field than this one on methods. Its purpose is to introduce students to a study of the principles which underlie instruction in high school subjects, for the author rightly believes that high school teaching should be as methodical as that of the elementary or kindergarten grades. He, therefore, discusses the purpose of high school instruction, classroom management, standards for the selection and arrangement of subject-matter, the types of learning involved in high school subjects. He offers general directions for acquiring motor control, for learning a foreign language, for forming mental associations, for problem solving, for acquiring abstract and general meanings and for training in expression. Self-activity, interests, supervised study, the use of text-books, conversational and laboratory methods, the art of questioning, practice teaching, measuring results of teaching and organized observation of teaching are among the topics treated in separate chapters.

The application of the principles of method, such as self-activity and apperception to high school work is very well done, the author furnishing an abundance of illustrative material. It is gratifying to see a chapter devoted to supervised study and another to organized observation of teaching. These should be especially suggestive to teachers already engaged in high school work, and with the bibliographies attached should stimulate study in a field which hitherto has received too little attention from the view-point of methods.

PATRICK J. MCCORMICK.

**Outlines of European History, Part I** by J. A. Robinson, Columbia University, and J. H. Breasted, Chicago University, pp. XIII-728; **Part II** by J. H. Robinson and C. A. Beard, Columbia University, pp. IX-555, Ginn & Co., New York: 1914.

To interpret wisely and correctly the story of human activities to our future citizens, the boys and girls of today, is a task of the highest pedagogical importance. On its success, in no small measure depends the attitude, the sympathy and the ideals, which will motive the lives of our college graduates. "The ideals of academic youth are often said to be the best material for prophecy or the best embodiment of the *Zeitgeist* and we are often told that as Oxford inclines so England will go a generation later." A functional realization of this truth necessarily makes history and its cognate branches worthy of the prominent places given it, in the curricula of our modern secondary schools. The contributions of the social sciences and especially history, in the work of intellectual, cultural and ethical development, are among the choicest benefits derived from or afforded by academic education.

In making these values real, the teacher, next to the student himself is the most important factor. This, however, in no way lessens the function assigned to the text-book, viz., that of presenting the proper thought material in the proper sequence and in accord with the laws governing the mind. That the text-book of history before us has in no little measure fulfilled these requirements, a careful perusal will show. It covers the field in a manner which undoubtedly will prove fruitful to the students, for whom it is intended. The first part covers the period of European history from the time of prehistoric man to the opening of the eighteenth century. The authors are particularly to be commended for the happy treatment of past conditions and institutions, thus providing the proper historical setting and background for a real understanding of the world in which we live and which concerns us most immediately. Part II presents the economic, social, political and military movements, which have been largely instrumental in shaping the destinies of Europe since the dawn of the eighteenth century. This part like the first aims to narrate the history of the past in a manner that will aid the pupil in his work of preparing for

life, with its ethical, social and political obligations. The volume presents these obligations in the light of their origin, their growth and development.

The volumes, besides presenting an interesting and instructive account of the great periods of European history, possess the additional value of contributing to the pupil's literary education. The volumes possess what is too frequently lacking in such text-books, viz., all the grace of a finished prose style. The language is direct, simple and incisive. The method of treatment is such as will stimulate the pupil to read more deeply the various problems merely outlined in the text. The marginal gloss together with the subdivisions of the chapters, into topical form aids the immature student in his task of grasping the ideas in their proper relation and sequence. The topical bibliographical references supply ample material for further study. These will be found of interest and utility not only to the student but to the general reader as well.

The authors' treatment of the triumph of Christianity would have been bettered if greater emphasis had been laid on the moral effect of the early trials and struggles of the Christian Church. The beneficial influence, which the persecution had on the uplift of the Roman State and subsequent civilization, has not been given a proportionate place. The undeniable fact that the blood of countless martyrs was a potent factor that nurtured the seedlings of a civilization higher and nobler than all others, the Christian civilization, demands a larger place in the outlines of European history than has been given it in these pages. Moreover it is imperative that the minds of our youth be deeply impressed with the striking example of the moral courage, displayed by the martyrs in giving their lives for the sake of truth, if we desire our youth to love and revere Christianity, the principal agent of real civilization. In Catholic text-books of history this omission would be fatal. In fact, any history that hopes to be serviceable in Catholic education must not only give this salient point its historical value but likewise make our religious inheritance, for which it stands as one evidence, the central thought, the nucleus, around which all other events center and with which they are to be properly correlated. In no other way is a well-balanced, liberal, educational basis assured.

In connection with this same trend of thought we would suggest that a fairer recognition might be allotted to the rôle that Irish culture played in shaping the civilization of continental Europe. Reference should have been made to the vigor and stability of Ireland's native civilization, from the middle of the sixth century until, let us say, the thirteenth. An outline of the political, social and religious conditions of Ireland is an essential element in European history. The institutions of learning, which preserved knowledge and diffused it over western Europe, together with the zealous missionary activities, not only justly merited for Ireland, the title of "Isle of Saints and Scholars," but greatly contributed to the uplift of continental culture and refinement. A résumé at least of these facts would have made the volume more complete in its object, viz., that of giving the outlines of European history and of showing the process by which her civilization came to be what it is today.

LEO L. McVAY.

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**The History and Problems of Organized Labor**, by Frank Tracy Carlton, Ph. D., Professor of Economics and History in Albion College. D. C. Heath & Co., Boston, 1911: pp. xi+483.

The aim of the work, we are told, is to present briefly important facts in the history of organized labor in the United States, to analyze the chief problems which directly or indirectly affect the labor organizations of the present decade and to invaluate the functions of organized labor in the industrial and political world. There is no question of the need of such a volume, for to a great many people, even to members of organized labor, the changes and transformations have been so numerous and so many-sided that a clear understanding of the history and scope of this great movement is not easily attained. Many will be grateful to the author if he attains the purpose which he sets himself. He tells us in the preface: "It is the purpose of the writer to present to the student of industrial problems and to the general reader a straightforward study of the forces which have caused labor organizations to appear and to assume a variety of forms. The aim is not to justify or to condemn the practices and ideals

of organized labor or of employers' associations, but to analyze the phenomena of which the practices and ideals are the visible manifestations. Labor organizations, employers' associations, strikes, boycotts, the demand for the closed shop, the sweating system and the ideals and point of view of organized labor or of organized capital are evolved through the play of social forces working within the economic field. The modern labor problem cannot be understood and certainly cannot be solved until the underlying causative forces, new and old, physical and social, are laid bare."

Whether we come into immediate contact with organized labor or not, every intelligent man and woman in the land must desire to attain what the author promises to attain in these words: a clear understanding of the problems of capital and labor.

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**How to Study and Teach History and Civics in the Grades,**  
by H. L. Talkington. Bloomington, Ill., The Public School  
Publishing Co., 1912: pp. xiv+94.

The author is head of the Department of American History and Civics and Supervisor of the work in History in the Training Department, Lewiston (Idaho) State Normal School. He tells us in his preface that "outside of the city schools, the grades have not shared in the great advantages resulting from the advancement in historical scholarship. Many reasons might be assigned for this, but the chief one, as it has appeared to the author, has been the lack of a book of methods adapted to the needs of the grade teacher."

The present volume is intended to meet this need.

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**Introduction to Economics,** by Alvin S. Johnson, Ph. D., Professor  
of Economics in the University of Texas. D. C. Heath &  
Co., Boston. pp. xii+404.

This work presents the theoretical aspects of the science of economics. The author relies on the teacher to supply the practical. It is intended as a text-book for use in colleges and universities. It aims at presenting as thorough a study as is possible within the time limits imposed on college students

for the fundamental principles of economics. It very rightly leaves the study of special problems for a later consideration.

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**Economics as the Basis of Living Ethics, A Study in Scientific Social Philosophy.** By John G. Murdock, A. M., Professor of the English Language, Rensselaer Polytechnic Institute. Allen Book and Printing Co., Troy, N. Y., 1913: pp. x+373+vi.

The writer of this volume tells us of his long and bewildering search for truth among the various leaders of various schools of thought represented by modern socialism. He deals with the problem from the socialistic point of view, but without bitterness. He tells us that the chapters "form a continuous discussion of the dependence of ethics upon economics from the viewpoint of Marx's conception of history. First comes the Marxian idea; next its application to series of property and to ethics; the ethics of profit and interest lead to a criticism of modern economic theory, first on the side of production, Professor Clark being taken as typical; next on the side of exchange, psychological economics being shown to be largely circular; economics are sought in Kant as typical of the absolute moralists; finally a somewhat wider discussion of ethics and economic determinism, touching also on other outputs of human consciousness."

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**Stories from the Field Afar**, prepared and edited by the Catholic Foreign Mission Society of America. Maryknoll, Ossining, N. Y., 1913: pp. 156; 60c.

This little volume contains much material that should be valuable in calling the attention of the young to a wide field of missionary labors. There is nothing better calculated to develop unselfishness and a broad Catholic spirit than the study of the lives and heroic deeds of the men and women who leave friends and home and native land to carry the blessings of the gospel of Jesus Christ to those who dwell in outer darkness. In this labor, there is nothing to soothe the flesh—the association is with savages. All the comforts of civilized life have to be abandoned and the rewards are not in



dollars and cents but in the intangible things of the spirit. In spite of the good that should be done by literature of this kind, we have very little Catholic literature on the subject in English, and hence we all owe a debt of gratitude to the editor of the present little volume.

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**Truth and Error, A Study in Critical Logic**, by Aloysius J. Rother, S. J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis, Mo., 1914: pp. iii+129; price, 50c net.

The author says of the scope of this book: "The purpose of the science of 'Critical Logic' is threefold: to examine and demonstrate the nature of truth, to vindicate the ability of the intellect to attain truth, and to establish the criterion for distinguishing truth from error. The following treatise on 'Truth and Error' is submitted as an exposition of these first three purposes."

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**Alleged Socialism of the Church Fathers**, by Rev. John A. Ryan, D. D. B. Herder, St. Louis, Mo., 1913: pp. 81; price, 50c net.

The author has won an international reputation by his work on "The Living Wage." He has also written "Francisco Ferrer," "Church and Interest-taking." A series of articles which appeared last year in *Everybody's Magazine* was widely read and many will turn to the little book before us with keen expectation, for much has been written and said concerning the apparent support given to Socialism by the Fathers of the Church. Dr. Ryan gives the passages in question and with these passages his explanation of their purpose and scope.

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**English Prose, A Series of Related Essays for the Discussion and Practice of the Art of Writing**, selected and edited by Frederick William Roe, Ph. D., of the University of Wisconsin, and George Roy Elliott, Ph. D., of Bowdoin College. Longmans, Green & Co., New York, 1913: pp. x+487; price, \$1.50 net.

In the preface we are told "the selections in the present volume, designed primarily for the discussion and practice in

college classes of the art of composition, have been arranged under a scheme which the editors believe to be new. There are nine related groups. Each successive group represents a different phase of life, beginning with character and personality, and concluding with art and literature. The whole together, as the table of contents will show, thus presents a body of ideas that includes practically all the great departments of human thought and interest."

The editors agree with Pater that "the chief stimulus of good style is to possess a full, rich, complex matter to grapple with. Too often the teacher of English composition ignores the need which the student has of stimulating subject matter and they lay all their stress on the technique of form, a procedure which can scarcely fail to cause the student to become a virile writer." The present book should, therefore, be heartily welcomed, since it lends its strength to a movement in the teaching of English which is sorely needed.

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**Variations in the Grades of High School Pupils**, by Clarence Truman Gray, Instructor in the Department of Education, University of Texas. Warwick & York, Baltimore, 1913: pp. 120.

This monograph is number eight of the "Educational Psychology Monographs" edited by Guy Montrose Whipple. This little monograph represents a serious attempt to deal with the question of written examinations and their value. The general aim of the study, we are told in the introduction, is to base an educational investigation upon school grades. All teachers are well aware of how difficult it is to secure grading that is of any value. Nevertheless, we are at present unable to escape from examination papers and percentage marks. Whatever value such examinations may have, if properly kept and preserved for a series of years, there can be no question of the trivial value of the incidental examination, whether the purpose of such examination be to determine whether or not the pupil should be promoted or whether or not he should be admitted to college or to a given class. Mr. Gray makes a serious attempt to put the question on a scientific basis and his work will be examined with care, particularly by those responsible for school standardization.

**Fundamental Facts for the Teacher**, by Elmer Burritt Bryan,  
LL. D. Silver, Burdett & Company, New York, 1912: pp.  
136.

Readers who are familiar with "The Basis of Practical Teaching" will welcome this new work from the pen of the learned president of Colgate University. His brief preface of one paragraph will best indicate the scope of this work: "Since the publication of 'The Basis of Practical Teaching' there has been a wide-spread demand for a second book which would follow the lines of character building or moral training. 'Fundamental Facts for the Teacher' has been written with a view of meeting this demand. Very briefly I have tried to develop the thought that the end of all human activities is life, and that this end can be attained through no hook or crook or by-process, but only in the processes of real living. We are made or unmade in the activities of life. I have the hope that this book will appeal not only to teachers and students, but to the general public as well."

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**Psychology as Applied to Education**, by P. M. Magnusson, Ph. D.  
Silver, Burdett & Company, New York, 1913: pp. ix+345.

This book, we are told, grew up out of the author's practice in teaching future teachers in the normal school. It aims, he tells us, not only to present the aspects of psychology which form the rational basis of education, but to present the principles in compact form and to indicate their application to the problems of the schoolroom. The book is intended for use in the classroom and some direction is given to the teacher on the manner of its use. It deals with the usual topics discussed in the class on the psychology of education. There is little that is new in the work. Perhaps, however, work designed as this has been for elementary classes in pedagogy should not be expected to furnish the "new" in education.

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**What Children Study and Why, a Discussion of Educational Values in the Elementary Course of Study**, by Charles B. Gilbert.  
Silver, Burdett & Company, New York, 1913: pp. vi+331.

There are no questions in the field of education at the present time which are calling for more attention and study on the

part of all who are interested in educational problems than the questions which the author of this book attempts to answer. He has had many years of experience in school work as superintendent of schools in St. Paul, Minn., at Newark, N. J., and at Rochester, N. Y. He is known through his pedagogical work, "The School and Its Life," and from his joint authorship of one of the best series of readers used in the public schools, "The Stepping Stones to Literature." The questions which he sets out to answer in the present volume are set forth in the preface as follows:

"Why is the course of study in use in our elementary schools constituted as it is? Why are reading, spelling, arithmetic, grammar and history taught the children rather than knitting and shooting and guiding automobiles? What particular gift has each of the conventional school studies to bestow upon the children, and hence upon society, as justification for its place in the curriculum and as compensation for the labor, the tears, the time of the students and the care, the effort and the financial expenditures of the community?"

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**The Dramatic Instinct in Education**, by Elnora Whitman Curtis,  
Ph. D. Houghton Mifflin Company, New York, 1914:  
xviii+246.

This work is a careful scientific study of a phase of the educational process which is attracting more and more attention at the present time. The dramatic instinct may be utilized to very great advantage in teaching the children to read intelligently, because it gives the children an intelligent comprehension of the matter to be read. It has been said with a good deal of truth that a child understands nothing until he reacts upon it, or acts it out. It is in this way that he lays the foundation for his future freedom and originality. At the present time multitudes of teachers are endeavoring to use the dramatic and imitative instinct of the children to further their education, and it is well that a brief, scientific study of the subject should be placed within their reach. This the present volume aims to do. The author is a guarantee for the work, and President Hall is a still further guarantee of its scientific character. The work is brief, the thoughts clearly expressed. It is, in fact, a piece of research work put in fairly popular

form. There is added a good bibliography of the subject and an alphabetical index makes it convenient as a book of reference.

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**The Psychology of Conduct Applied to the Problem of Moral Education in the Public Schools**, by H. H. Schroeder. Row, Peterson and Company, Chicago, 1911: pp. 287.

The interest attaching to the problem which Professor Schroeder deals with in the present volume is perennial, but within the last decade it has come before the American public in acute form. Whether we agree with the professor or not in the views which he puts forth, we are all interested in the matter in hand. He tells us that "this book represents an attempt to draw on the best of ancient and modern thought for contributions to an effort toward the solution of the main problems of moral education. Its chief concern is to trace conduct to its sources, and to show briefly how the principles evolved may be applied to the actual work of teaching."

The author's views concerning the great central problem of morality—religion—are set forth in an article in the "Educational Review" under the title "Religious Element in the Public Schools." The author maintains a position which, of course, could not be maintained by a Catholic. He illustrates that curious swing of the pendulum of Protestant thinking. Beginning in the early days of the Reformation, there have been many and violent attacks on the Church because of the element of feeling that entered so conspicuously into its liturgy and its various practices. Today the popular attitude is complete rejection of creed, and religion is made to consist exclusively of feeling. In those early days the Reformers made a strenuous protest against Purgatory as a temporary state of punishment after death, while loudly proclaiming the existence of an unending Hell. Today there is a complete rejection of unending punishment in favor of the more merciful temporary state.

To a Catholic who understands the essential relationship of belief and feeling in the religious life and who knows that feeling ungoverned by the intellect is liable to run mad as in the religious orgies of uncivilized peoples, Professor Schroeder's position must seem rather startling. "Religion has two fairly well defined phases, on the one hand, the feeling-will

side and on the other the intellectual side. The first could properly be considered the more important side in the sense of its being essentially the same in all forms of religion; while the other, dealing with our interpretation of the nature of the force or forces effecting our destiny, in other words, the belief side, shows the most striking differences in various forms of religion. Man's conception as to the real nature of this force or power, his opinions as to the direction in which it ultimately tends, and therefore as to how he can come into harmony with it, his views as to the whence and whither of man, have been forever changing in the past, and they will ever change in the future with the advance of knowledge."

The author calmly takes it for granted that creeds and formula are all the merest opinions, guesses in the dark unsupported by unscientific data and unilluminated by revelation, because he himself has lost his faith in revealed truth, and because multitudes of other children of the Reformation have also lost their faith, having severed themselves from the living Teacher which Christ left on earth to represent Him. They use their own disbelief as a proof that there exists no revelation! No certainty of faith! That the Catholic Church with her 250,000,000 children still maintains the same belief held by the Apostles counts as nothing with this educational thinker. The fact that most of the great scientists were consistent believers in this creed, such illustrious names as Copernicus, Abbe Lazaro, Spalanzani, Louis Pasteur, Johannes Müller, DuBois Raymond, means nothing to a man who is so filled with his own point of view that he cannot recognize the existence of other viewpoints. Nevertheless the Catholic Church remains, while the various religious bodies who have lost their grip on these great fundamental truths drift further and further from their mooring, nor do their feelings, however religious they may be, suffice to give them a stable basis for morality or civilization.

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**Military Education in the United States**, by Capt. Ira L. Reeves, United States Army. Free Press Printing Co., Burlington, Vermont, 1914: pp. 341.

The author of this valuable contribution is professor of military science and tactics in the University of Vermont.



He is the author of several well known books, such as "Bamboo Tales," "A B C of Rifle, Revolver and Pistol Shooting," "Manual for Aspirants for Commissions in the United States Military Service," etc. The book is large octavo, it is well illustrated, it possesses a good alphabetical index which adds no little to the value of the work. In an appendix he presents a set of specimen questions such as may be asked of the candidate for admission to West Point.

The present European War will naturally turn the thoughts of many amongst us to the advisability or unadvisability of cultivating the military spirit among our people, and of extending military education to the high schools and colleges of the country. Naturally there will be a diversity of opinion on these matters, but there can be no question that the aspirant to a military career should study his profession thoroughly, nor can there be any question of the duty of a parent or guardian to look into the matter and to make some attempt to gauge the value of military training. The present volume should prove helpful to such, and will maintain for itself a respectable place in the educational literature of this country.

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**High School Education, Professional Treatments of the Administrative, Supervisory and Specifically Pedagogical Functions of Secondary Education, with Special Reference to American Conditions,** edited by Charles Hughes Johnston. Charles Scribner's Sons, New York, 1912: pp. xxii+555.

Professor Johnston was formerly dean of the School of Education of the University of Kansas. He is at present professor of secondary education in the University of Illinois. His collaborators in the present work are Dr. G. L. Jackson, assistant professor of the history of education in the University of Michigan; Dr. Calvin Olin Davis, assistant professor of education in the University of Michigan; Dr. Edward C. Elliott, professor of education in the University of Wisconsin; Dr. L. C. Karpinski, assistant professor of mathematics, University of Michigan; Dr. Frederick Edward Kester, head of the department of physics, University of Kansas; Dr. J. E. Mills, formerly associate professor of chemistry, University of North Carolina; Dr.

Arthur S. Pearse, associate professor of biology, St. Louis University, School of Mines; William A. Sutherland, president State Normal School, Platteville, Wis.; Joseph Villiers Denney, professor of English, Ohio State University; Dwight E. Watkins, department of public speaking, Knox College, and fourteen additional educators of similar standing.

This array of talent represented in a single volume will naturally cause all students of secondary education to peruse its pages in search of helpful guidance. The work is well done, although there is naturally a divergence of opinion between the views expressed and many truths which are deemed essential from the Catholic standpoint. The editor in the opening chapter, for instance, would seem to make the popular demand the ultimate criterion of what should be offered by the school, thus totally discarding the principle of authority.

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**First Notions on Social Service**, edited by Mrs. Philip Gibbs, being No. V in Catholic Studies in Social Reform, a Series of Manuals edited by the Catholic Social Guild. B. Herder, St. Louis, Mo.; 1913: pp. 80; price, 20c net.

This little brochure contains a general introduction to the series, a brief preface by the editor and a Brief Record of Social Conditions in England by Rt. Rev. Mgr. H. Parkinson, Civic Administration and Local Government by Mrs. V. M. Crawford; Some Questions of the Day Simply Explained, by the Rev. Joseph Keating, S. J.; Social Work for Boys at School and After, by the Rev. Charles Plater, S. J.; Social Work for Girls on Leaving School, by Miss Flora Kirwan.

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**Practice Work in English**, by Marietta Knight. Longmans, Green and Company, New York, 1914: pp. 206.

The scope of this little book is thus set forth by the author: "This book of exercises in English has been compiled for the use of pupils in secondary schools. The design has been to have a minimum of explanations and a maximum of practice, in the supposition that the teacher will prefer to do the teaching. Pupils of secondary school age look with some interest upon the work of their companions, though 'classics' often seem hopelessly beyond them. Therefore all of the exercises in 'sentence structure' and most of those in 'forms of discourse'

have been furnished—quite unwittingly—by my pupils. I am assuming their willingness to suffer this explanation of their virtues and their shortcomings.”

**Soteriology, A Dogmatic Treatise on the Redemption**, by Rev. Joseph Pohle, Ph. D., D. D., Authorized English Version, Based on the Fifth German Edition, with some abridgment and added references by Arthur Preuss. B. Herder, St. Louis, Mo., 1913: pp. 169; \$1.00 net.

The author of this valuable little book is Professor of Dogma in the University of Breslau. He was formerly Professor of Fundamental Theology in the Catholic University of America. He is known to all students of Catholic theology from his many valuable contributions to the science. He contributed articles of great value to the Catholic Encyclopedia. This little treatise on Redemption is clear, brief and scholarly. It should come into the hands of intelligent students of this problem, whether Catholic or non-Catholic.

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**Feeble-Mindedness, Its Causes and Consequences**, by Henry Herbert Goddard, Ph. D., Director of the Research Laboratory of the Training School at Vineland, New Jersey, for feeble-minded boys and girls. New York, Macmillan and Co., 1914: pp. xii+599.

This work is scientific and authoritative in character. It is, moreover, presented in clear, and, for the most part, non-technical English. While the medical profession, the psychologists and the educators will turn to this work for light on the problems which are forever confronting them and which are associated with so much that is pathetic and heart-rending, the intelligent public would benefit greatly by reading its pages. It contains many terrific lessons in heredity and should serve to make young people realize the responsibility that attends the sublime function of parentage. A husband or a wife should indeed not be chosen merely for their looks or genial disposition. Family has much to do with the case, as anyone who reads these pages will see. It is not light matter to take a partner for life who will be morally certain to aid in bringing into the world defective and idiotic children. There is here presented a phase of eugenics that is indeed telling.

**The General Education Board, an Account of its Activities.** New York, General Education Board, 1915: pp. xv+240.

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**Keystones of Thought**, by Austin O'Malley. New York, The Devin-Adair Co., 1914: pp. 192.

This is a book of epigrams and aphorisms. The author says of it: "These aphorisms are disconnected thoughts, hoarded at intervals, wherein exactness of truth is not seldom whittled away for the sake of point. That point should be a prick to attention, a stimulant to reflection and memory, a glint of wit for the amusement of the reader and the maker."

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**Counsels of Perfection for Christian Mothers**, by the Very Reverend P. Lejeune, translated by Francis A. Ryan. St. Louis, B. Herder & Co., 1913: pp. 240; price, \$1.

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**The Administration of Education in a Democracy**, by Horace A. Hollister. New York, Charles Scribner's Sons, 1914: pp. xv+383.

The author is Professor of Education and High School Visitor at the University of Illinois. He is the author of the work on High School Administration. The present volume, we are told, was projected with the idea that the time is here for such a preliminary treatment as an organic whole of the field of educational administration. In seeking for a unifying principle the inevitable choice fell to our national ideals as expressed in democracy as we Americans have conceived it. The aim has been to deal with principles, giving just enough space to history and description to furnish a suitable background and to account for sequences.

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**The Children's Odyssey, With an Introductory Chapter on Greek Myths**, by Agnes Cook Gale. Bloomington, Ill., Public School Publishing Co., 1912.

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**Primer of Physiology, Being a Practical Text-Book of Physiological Principles and their Applications to Problems of Health**, by John W. Ritchie, Professor of Biology, College of William and Mary. Yonkers-on-the-Hudson, World Book Co., 1914: pp. v+250.

**Lyrics and Songs, Sacred and Secular**, by Mrs. E. G. Pember. Boston, Angel Guardian Press, 1913: pp. 79.

Many of the poems of this little volume have appeared from time to time in *The Pilot*, *The Sacred Heart Review* and the *Dedham Transcript*. The readers of these papers will be glad to find the poems in this form.

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**Hints on Latin Style**, Designed for High Schools and Academies, by James A. Kleist, S. J. New York, Schwartz, Kirwin & Fauss, 1913: pp. 32; paper.

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**The Princess and Curdie**, simplified by Elizabeth Lewis and illustrated by Maria L. Kirk. Philadelphia, Lippincott & Co., 1914: pp. 126.

This is a charming rendition of the story from George MacDonald's *Stories for Little Folks* which will be welcomed by the little ones and by their teachers.

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**Aids to Latin Prose Composition**, Designed for Use in the First and Second Years of College, by James A. Kleist, S. J. New York, Schwartz, Kirwin & Fauss, 1912: pp. 104.

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**Education for Social Efficiency, a Study in the Social Relations of Education**, by Irving King. New York, D. Appleton & Co., 1913: pp. viii+311.

The author, Dr. King, is professor in the College of Education in the State University of Iowa. In the present volume he has made a serious contribution to the science of education, and has laid emphasis on a phase of all educational problems which is coming more and more into the foreground of our thinking. "In writing the pages which follow the author has had in mind not so much the interests of the educational specialist as the practical needs of busy teachers and parents. He has attempted to present, in simple language, and largely through the medium of illustration, a social view of education which is coming more and more to prevail. He has attempted to show concretely various ways in which the average teacher and parent may contribute something toward the realization of the ideal of social efficiency as the goal of our educational enterprise."

It is to be regretted that the author fails to give a bibliography in connection with the various themes which he discusses.

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**Practical Talks with the Christian Child, a Brief Manual of Manners and Morals**, by Louis E. Cadieux. New York, American Book Co., 1914: 12mo, pp. 59.

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**Mechanics of the Sewing Machine, Monograph Five, Joint Committee Series**, National Education Association Edition. New York, The Singer Sewing Machine Co., 1915: pp. 79.

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**The Graves at Kilmorna**, by the Very Rev. Canon P. A. Sheehan. New York, Longmans, Green & Co., 1915: pp. 373; price, \$1.35 net.

A story from the graceful pen of the late Canon Sheehan needs no word of comment to secure a wide reading among the Catholics of the United States. In spite of the great volume of fiction which is constantly issuing from the press, we have not too many stories that will commend themselves unqualifiedly to the Catholic home circle. We are sure that *The Graves at Kilmorna* will do good in many directions.

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**Methods of Teaching in High Schools**, by Samuel Chester Parker. Boston, Ginn and Co., 1915: pp. xxv+529, cloth; \$1.50.

The author is Professor of Educational Methods and Dean of the College of Education of the University of Chicago. In the growing literature of methodology we have not much of value that pertains directly to the work in the High School. A discussion of the subject will consequently be welcomed by all High School teachers, even though they should not be able to take the same viewpoint as the Dean of the College of Education of the Chicago University.